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The Church and the Social Question

(Concluded)

III.

The Church with a practical mind reckons with the imperfections of human life in the solution of the Social Question, and therein she displays great wisdom. The French Bishop Bossuet declared that the ideas of God are to be actualized in the world of men; but as soon as these ideas take root on earth they are all too apt to appear in caricature because men cannot or will not properly carry them to fulfillment.

The Church reckons with all the imperfections that occur in human life.

The conduct of social life naturally may be pursued in various ways. The Church recommends and fosters striving after perfection as far as possible. One may rightly contend that Communism is a most genuine product of the Catholic religion. It finds its execution in an outstanding manner in the religious orders. But the Church has never maintained that a life such as that observed by religious communities is a duty incumbent on all men. On the other hand, she holds that the more individuals live this community life, the greater the benefit for the rest of society. But this life can be lived only by individuals who decide in favor of it entirely of their own free will and are able to deny themselves many things. Such a life is possible only in poverty, chastity and obedience, under forfeiture of many earthly joys and pleasures. These orders are a decisive counterweight, outbalancing the passions that otherwise dominate human life, the passion of avarice, of pride and of unmorality. Foerster characterizes present conditions thus: "The beast-man has broken out and loudly derides his brother." That always applies in greater measure where religious orders are expelled and where this Christian and sacred community life can no longer develop the blessing it radiates. Communism however under duress, Communism without the religious and moral training of the men and women who are to practice it, Communism without control of the passions, Communism without prospect of the glories of heaven as a reward for a life of self-denial, becomes a frightful caricature. Carlyle would again counter its proposal with the query: Would you assign to a group of lost men the task of performing a noble undertaking in common?

The Church contributed much to the alleviation of social misery by inculcating the duty of work

and by speaking of the reward for labor. The proposal that all the members of civil society be called on to co-operate with their fellowmen for the benefit of the community, contains a wholesome thought. But the Church advanced this principle long ago. St. Paul wrote the mandate: "If any man will not work, neither let him eat" (2 Thess. III, 10). The formulation of this axiom is characteristic. St. Paul does not exclude the sick who cannot work from the right to sustenance of life. He says, "If any man will not work"—with the after-emphasis, although he could work—"neither let him eat." Hence the Apostle speaks of an obligation to work. It is a Catholic concept that pursuit of a true vocation in life is the source of great merit for eternity and a means of avoiding manifold ruin. However, the Apostle adds a further motive: "Bear ye one another's burdens" (Gal. VI. 2.). If many shirk those labors which are of use and importance to society, if many seek to live only by the labor of others, if many are like drones only, if many yield solely to indulgence, if many take no heed of the efforts and cares and worries of the others, then the burden of work of those actually toiling is made heavier. In that case envy and disgust follows, then hatred increases, necessarily leading to revolution. Viewing matters from this angle, we demand serious valuation of human efforts pursued as a vocation, serious consideration for work performed as duty. True, by work we understand all labor which is useful and a blessing to society, not only manual labor, not only physical toil, but also intellectual efforts, endeavors directed toward the welfare of others, endeavors to provide recreation for others, endeavors as well to obtain blessings for others by a life dedicated to God, and which urges the more to love of neighbor the more fervent is the love of God. Science and art are likewise to be embraced in these considerations. The Apostle desires to include in his conception of labor all effort valued in society and rewarded; and unless this duty to labor is understood in its widest scope social misery will be consistently increased and produce embitterment.

The Church, however, demands that such labor be compensated, that the reward of labor be regarded as a serious demand of justice. The Catholic Church speaks of sins crying to Heaven for vengeance, and counts among them the withholding of the wage that has been earned and with which man provides his sustenance. Whosoever does not pay the means of sustenance a man has justly earned for himself, deprives him of the chance to live, deprives him of the possibility of caring for his eternal salva-

tion. Therein lies the concept of the sin crying for divine vengeance.

The Church further reckons with a circumstance, having to do with the solution of the Social Question, which is frequently overlooked. She takes *imperfection, a consequence of original sin*, into consideration. She allows for all the sufferings and illnesses, all misfortune and misery. She allows for the rather common failure of individuals resulting from their evil inclinations, their passions. The assertion that there will always be a Social Question, that it will never be possible to remove all ills and all misery, is correct. But there is another factor to be considered: Men are visited by manifold misfortunes, and many a stroke of misfortune develops into a frightful catastrophe, a catastrophe wrecking all the works of man like a house of cards. Descriptions of the earthquake in southern Italy enable us to understand how fateful a few moments of a catastrophe of this nature can be; and when earthquakes occur, all results of human labor collapse. Such factors, too, must be taken into consideration in the solution of the Social Question.

IV.

The Church contributes towards the solution of the Social Question by *her community-building influence*. She fosters and makes possible the organic economic structure of society and organizes the distribution of all work, in the widest sense, necessary for the proper functioning of society as an organism.

The Catholic Church is deeply interested in the wellbeing of the State, and possesses many means of promoting the development of the State. Leo XIII correctly contends that if the States do not grant the Church opportunity to unfold her activity they injure themselves, for precisely her activity confers blessings upon the State. That, too, was the concept of St. Stephen, King of Hungary. The State, he declared, stood in need of the blessing conferred by the Church. It needed the prayers of the priests. He asserted publicly, the priests should be the king's counsellors; he should protect them as the pupil of his eye; their prayer commended him to Almighty God. No kingdom could be reared if it lacked the blessing imparted by religion. The solemn proclamation of these principles on the occasion of the observance of the centenary of St. Emmerick is an event of vast historic significance.

The Church further promotes the wellbeing of the State by sanctifying marriage and laying the foundation for family happiness. If the blessing transmitted to marriage and the family by the Church does not become a reality, evil for society and the State result. If the sacred pledge of love and fidelity made when marriage is contracted is no longer considered binding, then no contract will be regarded seriously in society. If love, as it can thrive between man and wife in marriage, is no longer held sacred, then friendship can not exist on earth. If the authority of father and mother is not held sacred by the children, then no authority will be secure in the State. If love, willing for sacrifice, can no longer be found among parents, then no other love

demanding sacrifice will shed its blessings on man. If the lives of the children are not protected and cared for by parents, then human life itself will no longer be considered valuable and protected and cared for. If children no longer entertain gratitude toward their parents, then gratitude will cease everywhere. If virtues are no longer practiced in the family, then all social life will run to seed. If the family is not like a paradise, from which streams of blessing flow forth, then family life in each instance will be like a volcano, emitting lava that carries devastation. Thus the Church in many ways contributes to the wellbeing of Society. The truth of these principles is substantiated with tremendous earnestness by present-day Russia.

This is a general survey of the contributions of the Church towards the solution of the Social Question. One may truly say: It is a tremendously vast contribution; no other power on earth can contribute anything equal to it, and if she does not achieve this purpose, then no other power on earth may hope to do so. All of which includes a tremendous responsibility. But how will it be possible to realize all this? Ever again the answer must be the same: All mankind, every society is in need of a mighty fountain of rich blessing, in order that these things may come to pass, and the center of it all can be none but Christ, and it is in truth Christ only if men enter into intimate converse with Him. Christ Himself has disclosed this possibility of most intimate converse in the Sacrament of the Altar. If this communion is not practiced it ceases utterly. For Christ the Lord Himself has said: "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you" (John VI, 54). In other words, Christ can only be the "resurrection and the life" (John XI, 25) of a people if He can communicate supernatural life to men through the Most Blessed Sacrament of the altar.

In the course of a canonical visitation in the Tyrol the following episode occurred in an humble peasant community. During the Bishop's mass almost the entire congregation, children and adults, approached the Lord's Table. Towards the end of this general Communion the side door of the church was opened and a peasant entered, carrying a crippled eighteen-year-old lad in his arms. He bore him to the communion railing and intimated that the cripple desired to receive the Sacrament; and when the lad had received, the peasant showed that he himself also wished to communicate. Later it was learned that eighteen years ago the family had adopted a sickly infant, abandoned by its mother, and had raised it together with their own children.

The whole scene, and what it implied, was deeply touching. Who could be more worthy of approaching the Savior than a man practicing charity thus coupled with sacrifice? And is not Holy Communion itself the fountain of self-sacrificing charity? Holy Communion is the fountain of all that is required for relief of the most bitter distress on earth. If men but understood what the Divine Savior expects of us humans in the Most Blessed Sacrament, justice and

arity would flow in full stream into society. Therefore, with careful forethought, a Eucharistic character was imparted to the recent St. Emmerick commemoration in Budapesth, in order that it might proclaim publicly: *Jesus Christ in the Most Holy Sacrament of the Altar is the solution of the Social question.*

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Moral Aspects of Extravagance

The temptation to indulge in the things that titillate the senses and gratify human vanity is a very subtle one and many succumb to it. Both insularity and vanity incline man toward the use of luxuries and extravagant ways of living. Luxurious living is so attractive to the sensual man that he compels reason to invent arguments for its justification. At all times men have found excuses for their selfish indulgence in material goods. At times they have gone so far as to make a virtue of their excesses. In our days men regard it as their inalienable right to use their wealth as they please; the most lavish expenditure arouses no qualms of conscience. This, however, is a thoroughly pagan attitude of mind and utterly at variance with the Christian conception of the stewardship of property.

Christian morality demands moderation in the use of earthly goods. They are a means and not an end. Their use must be regulated by regard to the higher welfare of the individual and the good of our fellowmen. Extravagance is morally objectionable, because it is hurtful to the spiritual development of the individual and harmful to the social good. On this double score, therefore, excessive indulgence in luxuries stands condemned. The old moralists were rather stern in their denunciation of luxurious living. The Fathers of the Church use very strong and unequivocal language when they refer to this matter. They were right, for in the last analysis it is the poor who must pay for our luxuries by the severe privations which they are forced to suffer. Excessive luxury of the few is only possible by corresponding deprivations of the many.

One of the most seductive arguments of the socialists against wealth is the excessive indulgence of the rich resulting in extensive suffering to the poor. Riches would excite no envy if the rich used their excessive wealth for the alleviation of the sad condition of the poor. Riches do become hateful when they are used exclusively for the gratification of selfish instincts without regard for the needs of the poor. Hence, socialism will have followers as long as there are flagrant abuses of wealth. In truly Christian times, therefore, when the wealthy recognize their social duties and live up to their responsibilities, hostility toward the possessing classes never becomes general but remains an isolated phenomenon. If in our days the antagonism toward wealth has again become widespread the reason must be

sought in the fact that the abuse of wealth is so common and so glaring. People in dire want, unless they possess heroic virtue, cannot but become embittered when they witness senseless extravagance which, if curbed, and the goods rightly used, could have relieved their needs.

It will not be difficult to prove that indulgence in luxuries is really harmful to the individual. By definition luxuries are material things that answer to no natural need, and we are willing to give a very liberal interpretation to the term need, allowing it to embrace reasonable comfort and also a measure of external display such as is conducive to social prestige. What goes beyond this cannot benefit the individual since it serves no useful requirement. It unmistakably bears the character of pure waste. Experience, moreover, teaches that indulgence in luxuries is directly harmful to the individual. Such an indulgence impedes moral and spiritual development, and it is for that reason that the moralist is opposed to it. We are aware that those who become addicted to luxuries also become progressively hardened to the sufferings of the poor. Luxury renders insensible to the hardships of the destitute. Those who live in the lap of luxury are far less willing to assist the poor than those who themselves have tasted the bitterness of poverty. The sense of human brotherhood is dulled by indulgence in luxuries. Sympathy for the sufferings of others is almost completely extinguished. Only thus can it be explained that in ages of extravagance the rich are absolutely callous to the spectacle of human misery around them. This represents a serious moral loss. The absence of humane feelings constitutes a deplorable flaw in a human character.

Indulgence in luxuries blinds to the higher spiritual needs. Increased material satisfaction is invariably an impediment to spiritual growth. It fosters hedonistic views of life and leads to neglect of the finer values of human existence. It is not true that culture of a higher order follows in the wake of luxurious living. On the contrary, it always marks the beginning of deterioration, both intellectual and moral. Ages of luxury are not noted for their contributions to art or the progress of science. A false aestheticism may prevail in them, but real art does not flourish. It is patent accordingly that luxury does not make for spiritual enrichment nor for moral refinement. In this connection we may profitably quote a passage from Dr. O. Hardman. It reads: "It is an injury to society as well as an offense against God when men pamper their bodies with rich and dainty foods and seriously diminish their physical and mental powers by excessive use of intoxicants. . . . Luxury in every form is economically bad, it is provocative to the poor who see it flaunted before them, and it is morally degrading to those who indulge in it. The Christian, who has the ability to live luxuriously, but fasts from all extravagance, and

practices simplicity in his dress, his home, and in his whole manner of life, is, therefore, rendering good service to society. Some who are themselves innocent of luxury, need to beware of being luxurious by proxy. To spend extravagantly for the satisfaction of those one loves, wife, or children, or personal friends, is but a distorted selfishness in no way improved by its indirectness. A love of pleasure and a marked decay of seriousness are commonly noted as characteristic of the present age. . . . If society is to be preserved from rottenness before it is too late, the Christian brotherhood must fast uncompromisingly of these deadly tastes."¹)

Religion does not fare well in an environment of luxury. It has never yet been noticed that those who are excessively given to the enjoyment of the good things of life excel in religious zeal or are prominent in religious movements. The religious reformer in any age will find it imperative to combat the luxurious tastes of the generation he is endeavoring to convert to Christian ideals of conduct. Luxury incapacitates a man for sacrifice and sacrifice is inseparable from religion. Works of religion and charity are not maintained by those who use their affluence in the gratification of their sense appetites. As the outlay for selfish aims increases, generosity for religious and charitable purposes decreases. Naturally, therefore, religion is not friendly disposed toward luxury and extravagance.

One of the first evils against which St. Francis found it necessary to battle in his days was the luxury of the age. This luxury ate cancerlike into the souls of men and corroded Christian character. Hence, the Seraphic Saint demanded of his followers that they renounce the luxurious ways of living of his age and adopt a mode of living more in accord with Christian principles. Nothing can be done for the conversion of a generation steeped in luxury until it returns to saner practices. With clear vision the Saint of Assisi saw this and therefore stripped himself of all superfluities and required the same of those who would follow his banner. Father Cuthbert, O. S. F. C., writes: "The Rule of the Order was not framed merely against the feuds and civic rivalries of the time, but also against the excessive luxury which characterized the rise of the merchant class, the progenitor of modern industrialism. The Tertiaries lived frugally, and were forbidden to dress beyond what was becoming to their station in society; and the money thus saved from luxury was given to the poor. One can but faintly imagine the difference wrought in society by the wide spreading of an Order founded upon such principles; and we listen without surprise to the remark of a contemporary writer, that it seemed in many places as though the days of primitive Christianity had returned."²)

At present industrialism and commercialism have come to fullest fruition, and as a consequence luxuriousness has taken on unheard-of proportions. In many evil respects our own age surpasses that of the Poverello. Extravagance is even more conspicuous than it was in his days. The refinements of luxury have gone to incredible lengths. A crusade against luxury and extravagance and selfishness is once more necessary if society is to be saved from destruction.

The discussion ends on a moral note. This requires no further vindication, for every social question involves a moral issue. One of our troubles is that these moral aspects are so frequently overlooked and that we think only of material and legislative remedies for our social ills. Yet, the moral approach is the more effective. Enduring social reform can come only through moral regeneration.

CHARLES BRUEHL

English Manism and Animism

II.

Before dismissing Spencer's theory it will be useful to examine the reality of the dream personage, of which he speaks. As to this reality there are three possibilities. First a dream-personage could exist in the form of a phantasm, being present merely in the mind of the dreaming person. Secondly, a dream-personage could exist in the form of a real ghost or spirit, that is, a being which is solely a spirit, and does not possess a body. Thirdly, a dream-personage could exist in reality, that is, as a being having a spirit and a material body. Spencer's writings imply this last form. As a proof he offers that the ghosts ask for food and other life-sustaining material objects. Here we are confronted with a confusion in the minds of primitive men and in that of Spencer. The primitive man has no clear idea of the spirituality of a soul and, lacking this concept, offers to the spirits material objects in the form of food. This is evidently a defect, but only a secondary defect, resulting from improper reasoning of primitive man. The main idea, however, is his mind is that the spirit is immaterial. First, his very language speaks of the departed as a host, a spirit or a soul. Secondly he is aware that food offerings are not consumed by the ghosts. Barring deception, food-offerings do not disappear, unless they are removed or destroyed by the hand of the living. Thirdly, primitives have nowhere developed a philosophy which would teach that material bodies invisible to the naked eye, yet visible to the man asleep, exist in this world. No trace of such a philosophy has ever been discovered among primitives. Now, from all that has been said it is clear that they think of the dream-personages only in the form of spirits, ghosts, or souls, that is, beings without any material body.

In the preceding paragraphs we have patiently examined the nature of the dream-spirit which forms the basis upon which Spencer endeavored to build his unique theory of the origin and rise of religion.

¹) Hardman, O. *The Ideals of Asceticism*. New York.

²) Fr. Cuthbert, O. S. F. C. *Catholic Ideals in Social Life*. London.

course, if the foundation proves unsound, little is left for a permanent and solid superstructure. Nevertheless, we shall do justice to the exponent of animism and shall investigate also the intrinsic value of his superstructure. Religion, Spencer tells us, did not take its rise suddenly. He constructs several stages of its alleged development. An evolution, we are told, from lower to higher stages occurred. In the course of evolution religion arose out of a pre-literate age of dream-ghosts and ancestor-worship. Spencer imagines an age when man was given only the practice of reflecting on his dreams and to the belief in ghosts. Subsequently this ghost-belief became crystallized in ancestor-worship. In the course of evolution, aiming at something more elevated, ancestor-worship produced a belief in lower and then higher forms of deities, till all culminated in the worship of and belief in one Supreme Being. In this manner monotheism is said to have been born. Hence, religion is a higher stage of a series of evolutionary processes; a stage which presupposes a long development of the human mind. This theory certainly sounds well in an age which favors evolution, but it entangles itself in contradictions of the most serious nature. The findings of ethnology and anthropology indeed bear witness against this assumption and prove the downfall of the whole theory. Let us turn to some ethnological facts, which militate against Spencer's theory. Brunsmann, who made a careful study of this problem, draws the following conclusion:

"Ancestor worship presupposes the existence of religion. Not a single nation or tribe has ever been discovered whose religion consisted of ancestor worship pure and simple (A. Borchert, *Der Animismus*, Freiburg, 1900, p. 157); in fact, it can be shown that ancestor worship became a constituent of existing religions at a comparatively late period in history (l. c., p. 47). Not even in China, the classic home of ancestor worship, did this cult form the beginning of religion. Here, as everywhere else where Monotheism was introduced and spread, distinguished men (heroes, chiefs, etc.) were deified and given a cult similar to that of the gods (S. T. Griswold, *Cath. Encyclopedia*, Vol. I, p. 529; P. Schrenk, *Götter und Heilbringer*, Berlin, 1906, pp. 576, 599 sq.). This extension of divine worship to the spirits of the dead clearly postulates the previous existence of a belief in God and a religious cult. Consequently, ancestor worship in the form in which it was or is actually practiced cannot by its very nature have been the primitive form of religion."¹²) All we desire to add to this is that Spencer's ghost theory regarding the origin of religion is a failure.

We now turn to a second theory, proposed by E. B. Tylor, and designated by him as Animism. Animism is the "general beliefs in spiritual beings." As such, he tells us, "animism is, in fact, the ground work of the Philosophy of Religion, from that of savages up to that of civilized men."

Tylor explains the meaning of animism thus: "It is habitually found that the theory of animism divides into two great dogmas, forming parts of one consistent doctrine; first concerning souls of individual creatures, capable of continued existence after the death or destruction of the body; second, concerning other spirits, upward to the rank of powerful deities. Spiritual beings are held to affect or control the events of the material world, and man's life here and hereafter; and it being considered that they hold intercourse with men, and receive pleasure or displeasure from human actions, the belief in their existence leads naturally, and it might almost be said inevitably, sooner or later to active reverence and propitiation. Thus animism in its full development, includes the belief in souls and in a future state, in controlling deities and subordinate spirits, these doctrines practically resulting in some kind of active worship." In this way Tylor develops the origin of religion.

We are naturally interested in the rise of animism, and Tylor comes to our assistance by an analysis of the first stage which led to it. "The first branch of the subject to be considered," he continues, "is the doctrine of human and other souls. . . . What the doctrine of the soul is among the lower races, may be explained in stating the animistic theory in its development. It seems as though thinking men, as yet at a low level of culture, were deeply impressed by two groups of biological problems. In the first place, what is it that makes the difference between a living body and a dead one; what causes waking, sleep, trance, disease, death? In the second place, what are those human shapes which appear in dreams and visions? Looking at these two groups of phenomena, the ancient savage philosophers probably made their first step by the obvious inference that every man has two things belonging to him, namely, a life and a phantom. These two are evidently in close connection with the body, the life as enabling it to feel and think and act, the phantom as being its image or second self; both also are perceived to be things separable from the body, the life as able to go away and leave it insensible or dead, the phantom as appearing to people at a distance from it. . . . As both (life and phantom) belong to the body, why should they not also belong to one another, and be manifestations of one and the same soul? Let them then be considered as united, and the result is that well-known conception which may be described as an apparitional-soul, a ghost-soul."¹³)

In offering a criticism we shall confine ourselves to the starting point of this theory, the doctrine of the soul as the origin of religion. The soul theory of Tylor is obviously related to the ghost theory of Spencer. Tylor merely shifts the starting point from the dream-ghost to the soul as life principle. Otherwise these two theories are alike. They are similar in their construction and their essentials; they are similar, too, in their weakness and fallacy. Indeed, the very existence of two theories of similar

¹²) Brunsmann-Preuss, *Fundamental Theology*, p. 166-167.

¹³) Tylor, E. B., *Primitive Culture*, I, p. 417-431.

make testifies to the intrinsic weakness of the attempt to reconstruct the origin of religion along evolutionistic lines. Moreover, since the arguments advanced against the ghost theory hold good for the soul theory, there is no need to repeat them here. We may, however, add a few ethnogological considerations to what has already been said.

If the soul theory were true, we would have to find remains or relics of animism, when descending to the lowest strata of human culture. In particular, we would have to come across primitive races conscious of the existence of the human soul but without any knowledge of a supreme being. For monotheism is, according to animism, of later date, having been evolved only after having passed through a real metamorphosis, whose various stages were successively knowledge of a soul, ancestor-worship, nature-worship, polytheism, monotheism. Now when we study the really primitive races, as the southeast Australians, the Andaman Islanders, and some Pygmy races, we find that the very opposite is true. These races have knowledge of a human soul, together with a fairly good concept of the existence of a supreme being. In fact, not one race has been found which has only a knowledge of a supreme being without an idea of a human soul.

Primitives believe that each individual has a soul. According to animism, they arrive at this conclusion by means of observation of the life principle in every being. Now observation of life in every thing which moves and determines itself, does not, by necessity, lead to the conviction of the existence of an individual soul. On the strength of logic, primitive man could just as well have argued that there is one great universal principle of life, which manifests itself in the activities of the individual beings. He could just as well have inferred the existence of a world-soul, a single soul embracing the whole world, and have regarded the individual beings as emanations of this world-soul. In other words, the philosophy of aborigines could just as well have developed in the direction of pantheism. But barring a few exceptions the great majority of mankind did not reach such conclusions. This clearly indicates the intrinsic weakness of the animistic theory. For what reasons could be assigned for the fact that the ideas of primitives developed in a certain line, ignoring almost entirely the other possible way of development. Unless the school of Tylor answers this question, animism cannot advance a possible reason for its own existence.

The difficulties in which animism involves itself grow even worse when we consider the human soul as the starting point of animism. That primitive men are conscious of having a soul is an established fact, but this consciousness is by far not so pronounced as to form the basis upon which to construct so extensive a system as that of religion. The ideas of primitives with regard to the human soul are not clear and distinct, but rather dim and confused. Compared with other philosophical thoughts which they possess, the idea of the human soul is probably one of the weakest and most confused. But

only a strong and powerful idea could possibly give birth to so mighty a conception as that of universal religion.

Animism, furthermore, makes the aboriginal man the greatest and keenest philosopher the world ever saw. What an amount of philosophical reflection it must have taken to bring forth such fine and sublime ideas as that of a soul, a spirit, a deity. And let us remember that all the philosopher could use as a starting point was the observation that life was in all that moved and breathed. And such keen speculation is ascribed to the same aboriginal man, to whom the very same evolutionistic theory concedes a mentality just a little above that of the animal. Animism contradicts itself.

Before dismissing Animism, let us reproduce the opinion of a few other students of ethnology regarding this theory. R. R. Marett says in *The Threshold of Religion*: "The impression left on my mind by the study of the leading theorists is that animistic interpretations have been by them decidedly overdone." Jastrow remarks in *The Study of Religion*: "If man was without religion before the animistic hypothesis presented itself to his mind animism would not of itself have led to the rise of religion."¹⁴) Lastly, the value of Tylor's theory may be judged from the circumstance that the ethnologist D. G. Brinton has shown in the *Religions of Primitive Man*, how one may acknowledge all the facts and the historical data produced by Tylor and yet may deduce a theory altogether different from his.

Animism, therefore, philosophically as well as ethnologically, is a misconception. It ignores ethnological facts. It does not correspond with the primary laws of philosophy. And worst of all, it contradicts itself.

ADOLPH DOMINIC FRENAY, O. P., PH. D.

There are three principal forms of religious Liberalism. There is absolute Liberalism; there is moderate Liberalism; and finally, there is a Liberalism which it is difficult to characterize, since it consists in complete incoherence, and defies every attempt at a definition: namely the Liberalism of those who designate themselves as Liberal Catholics. Common to all three forms is the intent to set up the emancipation of the civil order from the religious, and thereby ensure the emancipation of the State from the Church. But in the first form this emancipation is secured by means of the absolute domination of the State over the Church; in the second form it is secured by means of the complete independence of the State from the Church, and of the Church from the State. In the third form, finally, this mutual independence and separation is defended and approved of, not as a theoretical principle of Justice, but as that which in practice supplies the best *modus vivendi*.

CARDINAL BILLOT

¹⁴) Jastrow, F. *The Study of Religion*, p. 183.

Credit Independence Through Credit Unions

Solomon, in his Proverbs, uttered a great truth when he said, "the borrower is servant to the lender." It has ever been true that those who borrow money are under obligations to those who lend it to them. If farmers are to have credit independence, they must develop their own credit resources. If farmers' co-operatives are to be free from outside influences, they must be financed with farmers' money. In other words, farmers must be their own masters in credit. And this they can be through the co-operative handling of their own savings.

In some prosperous rural communities, the farmers furnish most of the deposits in the banks. Money is borrowed from these banks both by individual farmers and farmers' co-operative associations. The banks thus wield a mastery over the very people whose money they handle. Not only do the banks wield this mastery with "other people's money," but they exact a profit for it.

Besides gaining credit independence, farmers can stop the interest drain on rural communities by having their own credit resources. This drain occurs whether money is borrowed from the local banks, from financial centers, or through the federal intermediate credit banks. It has been an appreciable factor in reducing agriculture to its present condition. With farmer-owned credit resources, this interest would be plowed back into the rural communities.

That hard-pressed farmers who are borrowing money can create reservoirs of credit for themselves may seem rather contradictory. Indeed, I have heard men laugh at the idea of farmers putting their money together and loaning it to themselves. But contradictory as it may sound, farmers have actually done this, as I shall show later in this article. For any group of people, be they farmers or industrial workers, to create their own credit resources is simply a matter of regularly putting something into the credit fund and letting it grow.

When the question of farmers handling their own money has been discussed, in the corn belt at least, it has usually been from the standpoint of farmers organizing regular banks to be operated co-operatively. Several states have laws permitting regular banks to be organized and operated on the co-operative plan—one vote per member, regardless of the number of shares owned; limitation of dividends on shares, and distribution of the net profit, or saving, in proportion to patronage. However, these laws have been but little used. Probably not a half dozen co-operative regular banks have been organized under these laws in the entire country.

For example, amendments to the state banking laws permitting co-operative banking were enacted in Nebraska in 1921, but up to this time not a single co-operative regular bank has been organized in the state. One reason for this is the probability that the state banking department would refuse to grant a

charter. But the greater reason is that a regular bank cannot be started with less than \$25,000.00. In their present financial condition it would be very difficult for the farmers of any community to get that much money together to start a bank.

Obviously, if farmers are to develop their own credit resources they must do so through institutions that will not require so large an initial capital. Fortunately more than 30 states now have laws providing for such institutions. These institutions are simple co-operative banks, generally called credit unions, but also variously called co-operative credit associations, credit banks, popular banks, and people's banks.

Under the Nebraska co-operative credit association law, which I shall use as an example because it is the one with which I am familiar, one of these simple co-operative banks may be started by as few as 15 persons, with no more than \$3.75 of cash in hand. This is the sum of the membership fees for 15 members, at 25 cents per member. The denomination of the shares may be as low as \$10.00, payable in installments just as small as the members care to provide in their by-laws. Even hard-pressed farmers can start one of these simple co-operative banks.

Once a member has a share fully paid up, he can make deposits. Funds thus accumulated from shares and deposits are available for loans to members or investment in approved securities. Funds not loaned or invested may be kept in a regular bank. Since these simple co-operative banks do not maintain checking accounts, they do not need to keep much cash on hand. Notice may be required for the withdrawal of either shares or deposits, so there can be no "run" on a credit union.

A stated rate of interest, determined from time to time by the board of directors, is paid on deposits. The directors also determine the rate of interest charged on loans. After paying expenses and making the required additions to reserve, the usual custom is to pay the balance as a dividend on shares. By adjusting the rates on deposits and loans, this dividend is kept within the legal and co-operative bounds.

A method of distributing earnings, or savings, that is more thoroughly co-operative has been adopted by the Farmers' Union Co-operative Credit Association of Omaha, Nebr. Customary commercial rates are followed in determining the interest on deposits and loans. Then after paying expenses and making additions to reserves, there is first paid a dividend on shares not greater than one-half of 1 per cent above the average rate paid on deposits for the year. The remaining net savings are distributed to shareholders, depositors, and borrowers in proportion to dividends or interest received from or interest paid to the association during the year.

These simple co-operative banks need have no place of business other than the home of the treasurer. The treasurer is the only paid official. A credit union performs all the functions of a regular bank except to maintain checking accounts and sell

drafts. In most of the states, the laws provide that they may deal only with members, both in accepting deposits and making loans. Since it is so easy for any person to become a member, this limitation is no handicap.

The first reaction of most farmers to credit unions is that they are too small to meet farmers' credit needs. It must be granted, of course, that a credit union with only a few hundred dollars in resources cannot at once meet all the credit needs of a group of farmers. But this is no argument against starting and growing. We do not condemn a newborn baby because he or she cannot immediately go out and work in the field or wash the dishes. We do not refuse to rear a colt because he cannot take his place on the plow the day after he is born. A credit union must grow in strength and usefulness just like a child or a colt. And it will grow in exactly the proportion that it is nourished with savings.

The resources available for loans in any banking institution depend upon the amount of money put in as share capital and deposits. In this, a credit union does not differ from a regular bank, except that a credit union does not receive deposits from anybody but members. Farmers can mobilize their money just as rapidly in credit unions as they could in more elaborate banks. Excepting land loans, there is every reason to believe that through credit unions it is possible, in the course of a few years, for farmers to develop credit resources sufficient to meet all their loan needs.

Some farmers have objected to the word "credit" in the name of these simple co-operative banks. They say farmers already have too much credit. It is true that farmers do not need any sort of institution to get them more deeply into debt. But in a credit union or co-operative credit association, the members first save their money before they loan or borrow it. They put their money together under their own control, and then loan it to members who need it for provident or productive purposes.

The word "credit" in the name of these associations is misleading. They might better be called "thrift" associations. The emancipation they afford is the result of the practice of thrift. We shall have to follow the nomenclature of the statutes, but in our thinking we should conceive of these institutions as thrift associations through which groups of people can gain independence from outside sources of credit by making their own money work for them.

A few examples will suffice to show that by means of these simple co-operative banks farmers can develop their own credit resources.

The Lowe-Grove Credit Union in North Carolina is an example of the operation of a credit union among small, debt-ridden southern farmers. According to the account in Bergengren's "Co-operative Banking," this association was organized in January, 1916, with 30 members, and with \$212.00 paid in on shares and \$101.75 of deposits. Most of these farmers were so poor they had to mortgage their crops to merchants to obtain supplies. In six

years from the time this credit union was organized it had 61 members, with \$1,325.00 in shares, and \$1,474.00 in deposits. It was found that loans made to members to purchase supplies for cash enabled them to buy 25 per cent to 30 per cent cheaper.

In Catholic parishes in the province of Quebec, Canada, there has been a great development of these simple co-operative banks, under the name of people's co-operative banks. The movement there was started by Alphonse Desjardins, who may be called the father of this type of banking on the American continent. The Statistical Yearbook of Quebec for 1929 lists 194 of these people's banks. From the Yearbook it is not possible to tell what banks are urban and what rural, but from a booklet written in 1914 by Desjardins it is possible to identify a number of strictly rural banks.

In the booklet here referred to, the people's bank at St. Jean Des Piles is given as an example of a rural organization in a rather poor agricultural district. It was organized in 1910, and in 25 months had accumulated \$11,972.60 in shares and deposits. The Yearbook shows that in 1928 it had shares and deposits amounting to \$33,101.62.

At St. Martin the people's bank was organized among poor but industrious settlers. In 1912, two years after it was started, it had share and deposit resources of \$8,864.00. Evidently these people have been saving steadily, if slowly, for the Yearbook shows a total of \$39,484.73 of shares and deposits in 1928.

The co-operative people's bank at St. Ulric is in a rural Catholic parish having a population of about 1,600. It was organized in September, 1909. In 1920 its assets totaled \$69,475.55, and in 1928 the total was \$93,676.02. Credit resources of that amount would take care of pretty large credit needs.

Of the transforming effects of the simple co-operative rural banks in Germany, called Raiffeisen banks after their founder, William Henry Raiffeisen, Dr. J. P. Warbasse in his book "Co-operative Democracy," says:

"Districts in which the credit banks have been established have undergone a marvelous change. Places where the buildings were poor and untidy; the inhabitants discouraged, apathetic and drunken; the houses and cattle heavily mortgaged at usurious rates or owned by the money lenders—such scenes have become transformed into places of thrift and beauty by the co-operative banks."

While the possibilities of credit unions are tremendous, we must not expect big things suddenly. Not the least of the advantages of credit unions is that they develop slowly. Large things in co-operation are never successfully accomplished without experience in smaller things. It is the glory of the credit union plan that it affords the means to start in a small way in co-operative banking and grow as we gain experience.

L. S. HERRON,

Editor, *Nebraska Union Farmer*,
Omaha, Nebr.

Should Be Approached From Fundamental Premises

Unemployment insurance, at the present time quite commonly considered one of the chief means of protecting the worker from the insecurity inherent in the capitalistic system, is, of course, merely a remedy applied to a symptom, and can not bring about anything like the necessary cure of so apparent an evil as that under consideration.

While the insecurity referred to is due to a number of causes, and will not, therefore, yield to any one remedy, Catholic sociologists have long ago pointed to the serious obligation of entrepreneurs (operators, individual firms or corporations employing a considerable number of men), to guarantee to the workers they may induce to establish themselves near their works a secured tenure of employment.

Writing almost fifty years ago, the distinguished moralist, P. Augustin Lehmkuhl, S. J. (1834-1918), declared:

"Public authority owes to public welfare, in the first instance, that industrialists who draw to any locality or to one certain place a great number of workmen, should grant these workers the guaranty of steady employment; public authority is justified to make conditional the granting of the permission to establish an industrial undertaking on a complete guaranty of this nature. At present, unfortunately, it happens only too often that hundreds or even thousands of workmen are thrown into the streets after a few years and deprived of their sustenance."¹

It would be impossible, of course, to make this mandatory in our country because of impediments opposed by the Constitution, although the justice of Fr. Lehmkuhl's demand, also emphasized by von Vogelsang and other Catholic sociologists, is evident. Liberalism will have nothing of justice, whenever it threatens to interfere with the contention of capital that its interest should be paramount to all other considerations.

The Catholic attitude regarding the duty of public authority to grant the workers protection, as ultimately defined by Leo XIII, in the Encyclical on the Condition of Labor, is, of course, this, and we are again quoting Fr. Lehmkuhl, who declared five years previous to the publication of *Rerum novarum*:

"Public authority owes it to the generally defenseless workers that they should be protected in a more particular manner and that more should be done for their benefit than for the benefit of big operators."

Let us add what the distinguished Jesuit demands further on the same occasion, because of the beneficial influence the abolition of child and woman labor would have on wages and on the condition of the working class in general, that, as a matter of principle, children and women should be excluded from factories, or at least be permitted there only in a restricted degree: "The wages of the husband should be increased accordingly, and the labor of the wife in the factory, which merely appears to be profitable, would then be applied in favor of the welfare, the care of the home and hearth."

¹ From his discussion of "Die Lohnfrage u. d. Entwerthung der menschlichen Arbeit," in *Stimmen aus Maria Laach*, vol. XXXI, No. 2 (1886).

Bishop von Ketteler had even another twenty years earlier raised this identical demand, insisting that married women should not be permitted to work in factories. In the richest country of the world, possessed of natural resources that grant capital advantages no other nation, outside of Russia (unable, however, to utilize them) enjoys, has witnessed in recent years an increase in the number of women laboring in factories and shops. Largely because the wages and salaries (and we would wish to emphasize the latter aspect of the matter) paid men do not in many instances suffice for the sustenance of a family observing the standards of our civilization.

Let us attack unemployment from the premises mentioned, rather than insist on unemployment insurance which, in the last analysis, would tend to increase cost of production, even now out of all proportion to the purchasing power of a vast number of our people.

F. P. K.

Warder's Review

Because Agriculture Is Neglected

Both those charged with and those who have arrogated to themselves the privilege of influencing and directing the destinies of the American people, should be asked to explain the statement, cabled to *The Guide Post*, published at New York by *Importers Guide*. The cable, dated at Copenhagen, on December 31, says:

"Denmark is one of the most prosperous countries in Europe at the present time, and a considerable expansion in trade for this year [1930], especially in agricultural lines has been noted. These exports increased as much as 25 per cent in some articles as compared to the figures covering the same period in 1929. Business activity in general has reported unusual progress, which would indicate that this country has not been affected to any appreciable degree by the general depression of 1930."

So fortunate a condition is entirely due to the healthy growth of agriculture in Denmark, based not on state paternalism, but on the development of self-help and mutual-help as fostered by cooperation.

But even cooperation could not have worked the astounding change for the better, experienced by the Danish farmers in the course of the past 60 or 70 years, had the government of Denmark treated agriculture as a Cinderella, while granting her proud sisters, industry and finance, all possible advantage at the expense of the former. Neglect of agriculture is one of the besetting sins of economic liberalism; its begetter, England, especially is paying the penalty, not merely in the homeland but also in various parts of the Empire. Discontent in India is to a great extent due to disregard of the welfare of the agricultural classes.

Digging Its Own Grave

The present depression is avenging the sins committed by economic Liberalism against agriculture on industry and commerce, both of which the former nourished at the expense of all other occupations. The consuming power of the farmers and peasants

the world over has reached a level that constitutes a serious impediment to economic recovery, and the removal of which in the near future we consider unlikely.

To illustrate: discussing the ways of trade depression in India, *The Week*, a bright Catholic review, published at Bombay, relates among other instances of the terrible effect of the present economic calamity, this one:

"Jute is the main industrial staple of the province, and a large proportion of the people make their living thereby. Well, there has been a big drop in prices. The price of jute is now Rs. 2-8 to Rs. 3-8 per maund, whereas the cost to the cultivator is nearly Rs. 6! Just fancy! The growing of jute is economically a pure loss to the grower. He would have been richer if he had simply sat with his legs akimbo and refused to cultivate. Which, of course, will not prevent the Zamindar [land owner] from getting the land revenue out of the man. Yes; such miracles the Zamindar and our benign Government are capable of—getting milk out of a dry cow! But that is another story. What we wanted to point out is that under these circumstances the normal exchange between town and country comes to a full stop. As a correspondent of *The Times of India* confesses, in spite of the fact that there is very little picketing in Calcutta, piece-goods merchants are waiting in vain for up-country demand."

Capitalism is thus digging its own grave. It impoverishes the consuming masses, on whom it must depend for the sale of industrial products, the primary source of its income and profits.

"Home Dedication" by the Grange

While the ritual of the Church provides for the blessing of houses and homes, this ceremony is not frequently performed in our country. Undoubtedly due to a degree to the realization of the instability of tenure of any dwelling a family may occupy.

But while Catholics are thus neglecting a deeply significant and important rite, provided by the Church, the National Grange has instituted the dedication of farm homes according to its own ritual. The Grange Publicity Bureau, of Springfield, Mass., recently declared:

"The Grange organization of the country is one of the most interesting of the many present-day fraternities because of the fact that its ritualism includes a 'home dedication' ceremony, which is frequently used in connection with the completion of a new home by some member of the organization."¹)

This ceremony is said to have been adopted many years ago and to have been used extensively since then, chiefly in the Central West, and beyond. The Grange bulletin declares the ceremonial to be an attractive one, calling for a ritual memorized by various officers of the local Grange, and a trained team that rehearses especially for the purpose.

"The Grange very consistently observes home dedication," the article continues, "because of the fact that it admits to full membership not only the adults in a family, but the young people as well, as soon as they reach the age of fourteen years. Moreover, men and women hold Grange office on an equal footing, and it is not unusual to find many of the officers of a subordinate unit Grange young people under twenty-one years of age, it being one of the basic principles of the Grange to train young people for efficient public service."

It may not be overlooked, in this connection, that the National Grange is a secret society of farmers, "modeled on the Masonic order, with the usual equipment of degrees, signs, and passwords."²)

Opportunism Rather Than Sane Progress

Undoubtedly intent on aiding those interested in passing the Jones-Cooper Bill, *The Survey* printed an article emphatically favoring the measure, granting anew to the Federal Government the powers first extended to it by the Sheppard-Towner Act.

One of the chief arguments brought forward by the social review referred to would create the impression that the political units, which formerly proudly called themselves Commonwealths, had suffered complete loss of the ability to help themselves, and consequently it was imperative the Federal Government should assist them to perform their obligations toward their own citizens.

Having referred to the effect the discontinuation of the subsidy granted individual states under the Sheppard-Towner Act had had on them, the article claims:

"The states are going on as best they can, having seen what money can do to provide the professional skill, education, and other resources to save lives and health. But for half of them, the withdrawal of Federal funds means that their program has had to be cut, and to be cut in a year when family incomes have shrunk and when there is need that every resource be mobilized if the country is to keep pushing down the death rates of mothers and children."³)

If what *The Survey* claims is true, the remedy for the contented condition is not more Federal subsidy but better attention on the part of the citizens of the various states to the problems of their community. Let them elect men of intelligence and unquestioned integrity to public office, and they will discover the financial means to grant the citizens of their state every reasonable relief.

But should some of the Commonwealths really lack the financial resources necessary for the purposes of maternity welfare, then let the Federal Government relinquish at least part of the proceeds of the Federal income tax to the various states, and they will no longer lack the means to help themselves.

The American people are, at present, being trained to look upon the Federal Government as a *deus in machina*, to be called on not merely in emergencies, which to deal with may surpass the immediate ability of a state or some particular industry. Relying on this tendency, reformers find it so much easier to compel Congress to do their bidding than to convert to their ideas the two branches of forty-eight Legislatures. It is thus federalization of power is augmented and extended from year to year, with the inevitable result that some day the American people must discover they have nurtured a changeling, the Leviathan occupying the place of Democracy.

²) Cfr. Preuss, Arthur. A Dictionary of Secret and Other Societies, pp. 301-304, St. Louis, 1924.

³) In Place of Sheppard-Towner, Loc. cit. Jan. 15, 1931, p. 423.

¹) Issue No. 68, Varied Activities in the Grange.

At the Door of Big Business

An ugly truth is recited with entire frankness by "An American," writing in *The Economist* on "Racketeers." Having described the various forms of racketeering, its extent and ramifications in a number of the large cities of our country, the author declares that in spite of the obstacles in the way of house-cleaning, the institution could be eliminated if the very people, who have most at stake, would devote their energy to exterminating corruption at its root.

He writes, and what he says constitutes a chastisement of those who consider themselves the "pillars of Society":

"There is an element in American life which could cleanse American cities if it chose, and that is big business. Even without the backing of any overwhelming civic spirit it would be strong enough to have its way. Not that business interests tolerate racketeering as such. No doubt they would welcome its complete suppression. The powerful men of American cities as a rule are enemies of prohibition, and are fighting it in the hope that bootlegging, and open lawlessness will go with it. In the long run they have everything to lose and little to gain by an undermining of the respect for law in a whole generation of Americans. But these men do stand to benefit from weak city administrations. This was true a generation ago, it is even more true today, when the development and expansion of American cities is an almost incalculable source of wealth. Honest municipal bodies are always haggling over franchises, questioning corporation privileges, delaying public work. In a city like New York, where the board of aldermen could not command a high grade of membership, these corporations would be hampered not only by honest delays, but by innumerable attempts at petty blackmail. In a word, the present kind of administrations can be more easily handled. They are expensive to the taxpayer, increasing the cost of public works by 1, 2 or even 5 per cent. But in the main the community gets its work done expeditiously and well. If the system did not pay, big business would brush it away."

This accusation is only too true. Big business is, and has been not merely a tolerating, but even a corrupting influence in the life of the nation, in the various states, and cities large and small, for several generations. More than one upright man running for office was defeated because some corporation, fearing he would be found too honest, stacked the cards against him. Many an honest minor official was discharged because he refused to close his eyes when he was supposed by a corporation to be blind to their dishonest machinations. Big business has stopped at nothing, not even murder, when necessary to the attainment of some purpose promising rich reward.

The first racket the Warder has any knowledge of was perpetrated at the behest of one of our early trusts, when the Shufeldt Distillery in Chicago was blown up over forty years ago, because its owner refused to join the Whiskey Trust. The case is well authenticated, and its records may be found in the proceedings of the Federal Courts that had to do with it.

Co-operation is the noblest ideal because it transforms human life from a conflict of classes struggling for opposite interests to a friendly rivalry in the pursuit of a common good for all.

J. S. MILL

Contemporary Opinion

As a personal disciple of Hilaire Belloc, I am convinced that the Servile State to which our civilization is gradually leading us, is above all the conscious or unconscious work of the great financiers and international trusts which direct our policies and control our public life.

DOM , O. S. B.¹)

The time will come when all the great industries will be operated by co-operative associations. That will involve the piling up of great masses of capital by small subscribers; and that will necessitate saving of individual means. So long as the individual hands back to a company of capitalists all he earns, so long will the present system endure.

The Casket,
Antigonish, N. S.

The factory mass-production of the town is essentially wasteful in material. Although many experts are trying to eliminate this waste of material, no substantial stemming of the waste has yet been found.

But when dealing directly with the land no intelligent worker need waste an ounce of material. Everything that man cannot use for food or clothing or shelter is of value for producing food or clothing or shelter. . . .

An important conclusion seems to impose itself. If a town-organization is necessarily wasteful, and only a country organization is naturally thrifty, it would seem that a town organization will inevitably, even if slowly, end with a famine of real wealth, and especially of primary wealth.

Is this the clue to the present world-wide economic crisis?

FR. VINCENT McNABB, O. P.,
in *The Catholic Times*, Liverpool

The American government is a derivation of local self-government. The American people have been able to make a federated central government work in a democratic system because centuries of their ancestors were capable of local self-government. With this as a base they have been able to support an elaborate system of free democratic government. Nearly all the paternalistic legislation proposed at Washington assumes that this ancient capacity has disappeared.

In matters which are essentially the concern of communities and of states it is taken for granted that a satisfactory progress cannot be had unless the federal government intervenes either as a coercive force, as in prohibition, or as an adviser or patron. It is the theory of such intervention that the citizens, whose character must determine the

¹) From a letter addressed to the Ed. of *C. B. and S. J.* by an English Benedictine.

character of all government, are incapable of self-dependence in the most intimate affairs of their own conduct and in the handling of their own local or state responsibilities.

That there are uneven levels of accomplishment from state to state is apparent, but modern reform is impatient of the methods of true and substantial progress. It must hand the thing down from the top by over-extending the activities of a federal government designed for no such purposes. When this line has been taken there is no logical end to it. Any purpose needs but to be admittedly good to require the adoption of it by the central government. That government then has no limit whatever to its activities and the old system of state and local responsibility passes away. With it will go the sense of responsibility and the capacity for the very kind of government from which the United States is a growth.

*Chicago Tribune*¹⁾

Mr. Bernard Cone of Greensboro, N. C., head of some model cotton mills there, journeyed a while ago to Chapel Hill, the seat of the State University of that commonwealth. There had been union agitators in the state and even some of the learned professors at the university had dabbled a bit in industrial problems. As a result, queer notions had gotten into the heads of some of the young men, the future engineers, capitalists, preachers, lawyers of the nation. Mr. Cone took a day off from his arduous duties as a manufacturer of cotton to set the boys right. He made a long speech about the ills of the textile industry and the nobility, intelligence, long-suffering and unselfishness of the employers in that industry.

When it came to the meat in the cocoanut, the question as to what was to be done about the anarchy in production, the low wages, long hours, unemployment, what did the great and good man have to say? No doubt the boys listened with bated breath. This is what they heard:

"I am sorry, but I have no remedy to offer. If I did, it would already have been applied. Mergers will not help. Legislation will not help.

"The thing will have to work itself out like an epidemic of influenza. . . .

"There will have to be greater curtailment in the future than in the past. This means further unemployment, and I should think that the thoughtful citizens would see that these are no times to try and force the issues of higher wages and lower hours upon an already overburdened industry."

This very helpful and brilliant utterance from one of those who furnish the nation's brains needs but to be supplemented with a couple of sentences from another employer in order to give us a fairly complete picture of the mentality of a very large number of men who are running industry in this land of liberty in 1930 A. D., that is, under the highly intelligent and efficient New Capitalism which we have evolved in this country. The gems from this other gentleman to which I refer are these:

"God makes some trees in the forest tall and some short; and in the same way he gives some men the power to make money and others not.

"Workers and outsiders generally cannot understand the problems which the manufacturer is up against. The textile industry is not ideal, neither is your church or your home. You may be sure that we, the employers, are doing everything we can to remedy the evils and it will be best for all concerned if you will trust us."

There you have the mentality, the fundamental assumptions of the great majority of the men who dominate industry in America today. When you have had that truth brought home to you anew you understand why Harding, Coolidge and Hoover get elected by the better elements in the nation, as well as a lot of other mysteries.

A. J. MUSTE,
in *The Labor Age*

Jazz is this country's individual contribution to musical composition. The bulk of the American population responds to it as the Latins take to their native opera, the Teutons to their sonatas and symphonies, and the Slavs to their folk songs. The appeal of jazz, moreover, is universal. This was verified by the unhesitating manner with which our cosmopolitan society took it up, and it is being confirmed by its growing vogue abroad. To say that jazz orchestras score unmitigated triumphs with their hearers is not enough; the bare assertion lacks descriptive punch. In order to comprehend the degree with which this musical departure has people by the ears, one has to attend a jazz concert and witness the extravagant and raucous enthusiasm of the audience for the terrific verve, dash, go, rattle, reckless syncopation and pep that is jazz.

George Bernard Shaw, when asked if England were better off in consequence of the World War, replied:

"No; what has happened to England is just what has happened to the other belligerents—they have found out what savages they are under all their pretences of civilization. It has taken a little of the moral conceit out of us; that is all." Jazz has been similarly revealing. This upstart has invaded all of the Western countries and transformed their dancing halls and ballrooms into clinics where vicarious sexual enjoyment is practiced openly and defiantly by those whose sphinx-like absorption in lascivious rhythm and interlocking thighs attests their oneness of mind. It is the universal savage of all peoples that jazz addresses with such depraving results.

Fritz Kreisler hit the nail on the head when he defined jazz as the revenge of the jungle on civilization.

CARL E. GEHRING,
in *The Modern Quarterly*¹⁾

¹⁾ Ibid., "The Western Dance of Death." Vol. V. Winter 1930-31. Baltimore, Md. p. 497-498. Let us add, the magazine is everything its title was intended to indicate. Hence the statement quoted above is all the more remarkable.

¹⁾ Issue of Dec. 21, 1930.

CATHOLIC ACTION

The Catholics of England support a Mental After-Care Association, the only charity of its kind in the country. Its work consists in helping poor people who have been discharged from mental hospitals at a time when careful handling is needed—the period during which the patient is seeking to pick up the threads of his or her former life.

The association provides them with opportunities for making the fullest possible recovery in convalescent homes, aids them in their efforts to find work, and makes grants to them, in kind or money. Also it helps patients suffering from incipient mental disease with only slight symptoms after early treatment at hospitals. During 1929 more than 2,000 cases were helped.

A hostel, or free lodging house, for white adults was opened at Galveston, Texas, on December 20 by the Galveston Catholic Charities. On an average of 100 men were sheltered each night from that date on up to the first of January of the present year. From January 1 to January 14, the latter day inclusive, the Hostel cared for 115 men each night.

Fifty per cent of those applying for shelter are classed as residents of Galveston; 25 per cent as sailors, claiming that city as their home port, while the balance consists of non-residents, who have drifted there from all parts of the country. Lodging is offered free and irrespective of the religious affiliation of applicants. The building is centrally located and well adapted to its purposes. Showers are provided, likewise an ample supply of towels and soap. There is a recreation room open to all lodgers, where they are permitted to read or play games.

Up to now the Hostel, which is to remain open as long as the present need exists, has been maintained by voluntary contributions.

With a membership of 30,000 scattered throughout the country in seventy-nine branches, the Catholic Young Men's Society of Great Britain will shortly celebrate the eightieth anniversary of its foundation. It is the largest confraternity in the country. "Representatives of all classes of the social order are to be found in our ranks," Mr. George Collins, the General Secretary, told a representative of the *Universe*, London.

"The employer and the professional man stand shoulder to shoulder with the dock laborer and road mender. We have a body of 600 members who are trained as stewards. These men, wearing their red sashes, are a familiar sight at all big Catholic gatherings and public meetings in the North. In their ranks are men who employ large staffs, solicitors, a bank manager, clerks, plumbers, dock laborers and corporation manual workers.

"They all work together on a level footing and the leaders of the various sections are by no means those who stand highest as far as worldly standards are reckoned."

SUNDAY OBSERVANCE

No violation of the Lord's Day Act takes place when Jewish employers operate their factories on Sunday, but do not transact any business on that day and close their plants on Saturday, Recorder Semple, of Montreal, has ruled in a test case.

An action was brought against a prominent firm of clothing manufacturers, it being charged that 50 men and 15 women were at work cutting, sewing and pressing clothing in the factory on a Sunday of last November.

LUXURY

The amount of money spent unprofitably in Limerick would equal that of the borough rates, declared Rt. Rev. Bishop Keane, at a meeting of the St. Vincent de Paul Society of that Irish city. It was pitiable to see ill-clad and ill-nourished youngsters running after amusements.

Members of the society should impress on those they visited that their first duty was to supply the necessities of life to those entrusted to their care. There was too much unrestricted expenditure on amusement.

AVARICE

During 1930, a year of business recession, American investors were able to throw away \$500,000,000 in the purchase of fraudulent securities, according to Assistant Attorney-General Washburn. In fatter years, the losses are about \$1,000,000,000.

The half-billion thrown away last year is equal to the appropriation made for the relief program of the Federal Farm Board; greater than that year's sinking fund for reduction of the national debt; half as great as the huge expenditures for betterments to be made by the combined railroads of the United States in 1930; and 40 times as great as the operating expenses of Harvard University (\$12,248,177) for the year ended June 30, 1930.

MILITARISM

As in Europe after the Napoleonic Wars, militarism has grown apace in our country since the World War. The Speaks Bill, H. R. 12918, reported favorably by the Military Affairs Committee, and unanimously approved by the National Guard Association of the United States, and likewise supported by the Reserve Officers Association of the United States and other reserve components of the Army, may be cited as evidence. A communication, addressed to the National Guard Association by its vice-president, Brig. Gen. Robert J. Travis, of Savannah, Georgia, presents the following argument in favor of the bill:

"The Guard is a volunteer force and desires to eliminate the necessity of draft legislation so as to be immediately available upon the declaration of war by Congress. In event of an emergency, with our small standing army scattered in large part beyond the limits of continental United States, with uncertain if not alarming conditions throughout the world, and with the certainty of delay before draft legislation could be enacted, it would be dangerous not to accept this offer of the Guard. The Bill accomplishes this purpose. Under it, the Guard becomes available without the necessity of draft, nor will it have to be called for the limited time and purposes provided by the militia clause of the Constitution."

SOCIAL INSURANCE

Sixty out of two hundred concerns engaged in furniture moving in New York City were found to be without workmen's compensation insurance in the course of a special investigation.

Fifty-nine of the delinquent employers immediately procured the necessary insurance protection for employees, and one was summoned before a city magistrate. There were at least two hundred more moving concerns to be canvassed, Commissioner Perkins announced.

CHILD LABOR

The Japanese Government has registered with the Secretariat of the League of Nations its ratification

of the International Labor Organization Convention fixing the minimum age for the admission of young persons to employment as trimmers or stokers.

This is the tenth I. L. O. Convention which the Japanese Government has ratified. It is interesting to note that half of these conventions provide for the protection of child labor. Half of them also relate to employment at sea.

GUARANTEE OF EMPLOYMENT

A plan to guarantee to employees of the Incandescent Lamp Department fifty weeks' work was inaugurated by the General Electric Company, whose works are situated at Schenectady, N. Y., on January 1 of this year. Industrial Commissioner Perkins, of New York state, has declared:

"Such a signal instance of industrial planning for stability deserves commendation. It is to be hoped that the many other establishments, now having such plans under consideration, may be stimulated to early action by this example. Certainly, many concerns whose product is standardized in part, if not wholly, may well adopt a stabilization plan for some departments, if not all."

FORESTALLING UNEMPLOYMENT

Sidney Lumber Co., Ltd., of Sidney, B. C., instead of cutting wages or discharging men, is sharing with employees the proceeds of sales of lumber in proportion to the wages the same 125 employees would receive in ordinarily prosperous times. The experiment has been under trial for three months and the workers have signed up for a second three-month period, expiring March 1, although the men's earnings since July have been substantially below normal.

The method is first to charge against revenue costs of logs, materials, supplies, and replacements. The balance left at the end of each month is divided into shares proportionate to the aggregate normal pay roll. The distribution of earnings in August equaled 74.3% of the wage account. September showed that each man received 78% of his full wage while the October account was somewhat lower.

No effort is being made to earn a return on the \$600,000 investment; stockholders are satisfied to keep their organization together and to maintain the equipment and machinery.

WAGE REDUCTION

A practice widely prevalent in Chicago's building industries actually cuts wages while technically maintaining union scales. This is said to be the scheme:

A union carpenter agrees to work for a contractor for, say, \$1 or \$1.25 per hour. His pay check is figured at \$1.62½ per hour, the scale. He endorses this, the contractor's paymaster cashes it, retaining the difference between the union rate and the lower rate.

Business agents of unions have difficulty doing anything about it, even if so inclined. Documentary evidence, the endorsed check, indicates that the procedure was entirely orderly. Since neither party to the transaction is inclined to talk, it is difficult to prove otherwise.

PREVAILING RATE OF WAGES

President Hoover on December 23, 1930, announced that the policy of the Federal Government in connection with the payment of wages on Government contracts would be to insist that contractors

for Government work shall pay the wages prevailing in their respective communities.

In commenting upon the subject, the President said that at the time of the business depression a year ago, and as a result of the White House conferences that followed with business and industrial leaders an understanding was reached whereby the leading employers would maintain the existing wage scales. That action, the President declared, has been one of the most constructive contributions made during the business depression.

The New York State Department of Labor is enjoined by a decision granted on January 2 by Justice Ellis J. Staley, in the Supreme Court, Albany County, from enforcing against the railroads the law enacted by the 1930 Legislature requiring payment of the prevailing rates of wages and application of the provisions of the State labor law as to hours of labor in connection with grade crossing elimination work.

Employees of the railroads, it was held, are subject to and under the operation of the provisions and agreements of the Hours of Service Act and the Railway Labor Act enacted by the Congress of the United States, and the State has no authority under its police power to control such matters. The State law, however, may be applied to private contractors, the court held.

OCCUPATIONAL TRAINING

The importance of welding as a construction process was recognized in a three-day welding clinic conducted jointly by Marquette University and Northwestern Manufacturing Co., Milwaukee. The event consisted of a display of welding materials and equipment, demonstration of welding operations, and lectures on various phases of welding.

Industrial workers interested in welding were shown the most modern methods and equipment and instructed in making and testing welds, their application, cost, factors which govern quality, and the future possibilities for the process.

GUARANTEE OF WORKMANSHIP

The Milwaukee electricians' union has entered into an unusual trade agreement with the local electrical contractors' and dealers' association that binds it to protect employers against faulty workmanship, enabling the latter to guarantee customers that every union employee measures up to the qualifications called for by his grading.

Three grades of workers are provided for in the agreement: highly skilled men at \$1.25 an hour; less skilled ones of limited experience at 87c an hour; helpers at lower wages to be increased from year to year until they qualify for the second grade.

Faulty workmanship will be charged directly to the union member responsible for it. Union members who fail in practical tests for their indicated grades will be demoted, and must go to school. Electricians' classes have been started at the Boys' Technical High School in Milwaukee.

CONSUMERS' COUNCIL

The Consumers' Council Bill, introduced into the House of Commons of the British Parliament by the President of the Board of Trade, proposes to establish a council consisting of seven members, two of whom are to be women. It will be the duty of the council to investigate all questions relating to

the production, distribution, supply, or price of articles of food of general consumption, articles of wearing apparel, clothing materials, fuels, and any other article of common use with which they may be charged by order of the Board of Trade to concern themselves.

Should the bill pass, the Board of Trade will be able to make orders prohibiting the prices charged, being above those which in the opinion of the Consumers' Council should be specified. Fines and penalties will be inflicted on those who contravene the law.

ELIMINATION OF WHOLESALERS

Determined to adjust its sales policies to new conditions, regardless of traditions or habits, the National Biscuit Co. announces far-reaching changes effective as of January 1. One is intended to take from wholesale grocers the distribution of Shredded Wheat which has been in their hands since this product first became popular. They have purchased it chiefly in carload lots, passing it on to retailers in 24-box cartons.

Another shift will prevent group organizations of independent retailers from any longer enjoying maximum discounts on cakes and crackers. Thus, for the first time, a manufacturer of a nationally important product disregards the growing influence of voluntary chain organizations.

Nabisco ascribes the change to a desire to insure fresh goods to consumers. It is claimed that while chains of wholly owned retail stores have efficient distributing organizations, voluntary chains or group buyers cannot always promise rapid transmission to retailers of spoilable goods such as bakery products.

MUNICIPAL OWNERSHIP

The first municipal forest to be established in the United States was set aside by the City of Fitchburg, Mass., in 1914. This was done with the intention of providing a demonstration of practical forestry, made profitable through the sale and use of forest products and resources, and furnishing a site for public recreation. The enterprise has proven a success and has already brought in a profit to the city.

The movement has grown amazingly. In Massachusetts there are 84 communities with municipal forests. Twenty-four Vermont communities have joined the movement. In New York State there are now 200,000 acres in municipal forests. New Jersey towns list 35,000 acres of forest land, while Ohio has five communities with local forests. Colorado boasts of seven cities with forested areas. Cities such as New York, Cincinnati and Rochester are taking an active part.

THE GRANGE

A class of 11,125 members was recently initiated on one day in the highest degree of the National Grange at Rochester, N. Y. This initiation is said to have broken "all records in fraternal history." Ten thousand of the candidates came from one state, New York.

The National Grange confers its supreme degree but once a year; up to the present 74,000 members have obtained to it. The first class initiated in this degree was at Nashville, Tenn., in 1878. There were but eight initiated on that occasion.

CO-OPERATION

Three Grange stores in Maine have a record of

\$620,000 of sales for the year 1930, which is the more noteworthy from the fact that all are located in comparatively small communities and their sales were limited almost entirely to farmers surrounding those centers.

The mutual Grange fire insurance companies in the same state are carrying \$30,000,000 of farm risks, confined entirely to the property of Grange members.

The first shipment of tea ever brought to Manchester direct from the Far East, was recently delivered there to the Co-operative Wholesale Society. Regarding the event, *The Producer*, official publication of the C. W. S., writes:

"To bring 84,000 chests of tea from India and Colombo, as the complete cargo of a steamship from the East to the Manchester Ship Canal, was an achievement which proves that co-operators possess initiative, and have the spirit of the merchant-venturers who flourished away in the West in the Elizabethan days. The tea came from our own plantations in India and Ceylon, and from some of the choicest growths from other tea states. It represented a value of £600,000, and suggested various comparisons of calculation. Mr. G. Hayhurst visualized it by suggesting that if all the packets were arranged in a line they would reach across the ocean to Canada; one daily journal—and the press gave the event splendid publicity—estimated that it would assure the distribution of 75,000,000 cups of tea. . . . Thus the idea of the immensity of the pioneer tea cargo forced itself on the mind and imagination."

PROHIBITION OF HIGH-SCHOOL FRATERNITIES

The validity of Michigan's high school fraternity law, which prohibits membership of high school students in secret societies, has been upheld by the Michigan Supreme Court by a division of five to three.

The case was appealed from a denial by the lower court of the petition of 38 Lansing Central and Eastern high-school boys for a writ of mandamus to compel the City Board of Education to issue them credits removed when it was found that they were members of high-school fraternities.

In the majority opinion, written by Justice Howard Wiest, the court ruled that the State had the authority so to regulate its institutions and students therein as to prohibit the giving of credits to students joining or belonging to any school fraternity or student secret society. There was said to be no merit in the contention that the statute constituted class legislation.

SOVIET'S ECONOMIC POLICY

SKF (Svenska Kullagerfabriken) of Gothenburg, Sweden, world's largest producer of ball and roller bearings, supplier of more than one-third of the world's market, has announced plans to enlarge the present manufacturing plant in Moscow and to triple production.

SKF has been operating in Moscow for more than two years on one of the largest manufacturing concessions granted by the Soviets. With increased industrialization in Russia, the enlarged Moscow plant will produce a larger share of the bearings needed.

CHAIN STORES

In connection with the Washington, D. C., hearings on the packers' consent decree, it developed that 17 per cent of Nabisco sales go to one chain system.

This is probably the Great Atlantic and Pacific Tea Co.

Pioneer Life in the Middle West

Recuperating at Leavenworth¹⁾

XI

The loss of sleep preyed on the health and strength of the men as badly as the work did. The hands were divided into two parties, called the larboard and the starboard watch. The larboard watch was considered on duty for twelve hours and during that time the starboard watch was off duty and could sleep, and the other twelve hours out of the twenty-four the starboard watch was on duty and the other watch could sleep. This would have been all right if that time was really allowed to each party for sleep. But at every landing all hands had to turn out and the landings were so close together that we did not get to sleep at all before the whistle sounded and Mr. Petersen's voice was heard calling: "All hands on deck!" Then, after being heated and sweated for half an hour or more it was difficult to get cooled off so as to be able to sleep, as we had to keep our clothing on in order to be ready to appear on deck at a moment's notice. Most of the men even kept their shoes on. Hence all our sleep consisted of short naps if we got any at all.

I soon became convinced that it was too hard on me. But still I continued to stick to it, hoping it would be all right when I became more used to it. I hated to quit as the pay was so good—\$30 a month and board. I had never thought of getting such wages.

So time passed. We got through the month of March and into April. I had been on the Omaha two months, but apparently had not gotten properly accustomed to the life and work. In fact, I seemed to become worse as the heat increased and the water in the river, which we had to drink, got warm and sickening. One day, on an upriver trip, I was standing on the upper deck, looking into the water and seriously studying the situation, wondering what would be best to do. I felt sick and worn out. But still I could not make up my mind. If I should quit then I might not be able to find anything else for a long time, and when I would it might not be any better, but perhaps worse. People who had to hire help wanted the full value of their wages in hard work, no matter where I went; that much I had seen. As I was thinking the matter over Petersen came out of his room and, as usual when he saw me alone and was in no hurry, stopped to talk to me. The question he put was as though he knew my mind or could see what was troubling me. He said: "How do you like steamboating, James?" I said: "I like it very well, but I fear it will be too hard on me when the weather becomes still hotter. I am now feeling sort of sick and worn out. I have just been thinking that perhaps I had better quit." "Oh, no," he said, "you have no idea of quitting. I hope. You just stay with me all summer and in the fall you come with me and stay with my family and go to school with my children all winter. I know

they would like to have you among them and in that way you can prepare yourself for something better than work as a boathand. You take it easy, and if you should feel sick and need a rest, you can stop at any of these towns for a week or two and then come aboard again. But don't think of quitting entirely. I want to take you home with me next fall."

I had nothing more to say. There seemed to be no room for any objection or argument. He had, with that permission, provided for all I needed or could ask for. And so we walked to the head of the stairs together and nothing more was said about the matter. But I was wondering why the old man took such interest in my welfare. It always puzzled me; but that he had really planned to take me home to his family, keep me with him all the time and urge me to go to school and prepare for something better, seemed to indicate to me that he had taken me under his special care as a guardian.

Soon after getting down on the lower deck the next landing came into view and I again took my place among the men. Another month and a half passed without any improvement in my condition. About the middle of May the weather became intensely hot. The river then being at its lowest, we were enclosed by high and forest-covered banks. The river water was also very bad to drink and I got to feel so badly that I found it impossible to do my work so as not to be called a shirker. I concluded to tell Mr. Petersen that I had to stop and take a rest. So on the way upriver I went to him and told him that I was sick and unable to work as I used to and I did not like to be among the hands as a lazy shirker and therefore had concluded to stop and rest for a while. "That is all right, my boy," he said, "stop at any place you like and rest until you feel able. But you will promise me that you will come back again, will you not?" And I did promise, and I certainly intended to keep my promise. I had formed a great liking and good opinion of the old man and I felt very sorry that it had become necessary for me to leave him at all.

When we came in sight of Leavenworth City I told him I would like to stop there. He took out a little book, wrote a few words on a page, and handing it to me said: "Take that to the clerk and get your money," which I did, then packing my valise. But my mattress, blankets and pillow and some of my everyday clothing I rolled up in a bundle and left in my bunk until I should return.

The landing had by that time been made and the stageplank shoved out. Mr. Petersen was standing in the front part of the boat and so I dropped my valise on the deck and went to him and bid him goodbye for the present. "I hope you get well and strong," he said, "and remember your promise. You are welcome to return whenever you feel like it." He held my hand and his eyes were filled with tears.

As I walked out on the stage-plank I bid goodbye to Thompson, my old friend and companion. He

¹⁾ Manuscript Memoirs of James Larson, late of Fredericksburg, Tex. Publication begun in March, 1930, issue.

was still well and hardy, but he said if it should get much hotter he would also take a rest.

Leavenworth was by no means a nice city. It was no such place as a person would choose to stop in for pleasure. It was at that time a small, insignificant frontier town, with small and dirty streets, and few of them. I found a good boarding-house, though, where they set a splendid table and I had a good room and bed, and all for a very reasonable price. With the money I had earned boating I could have held out a long time. I had about \$90, all in gold, too. But if it had been my intention just to spend that money and enjoy myself, I would not have remained in Leavenworth. The town appeared very dull to me. Perhaps if I had been acquainted it would have been different, but there appeared to be no public places of amusement except saloons, and they never interested me as I was not of a drinking disposition. Hence I took to walking out on the roads leading into the country every day as a means of passing time. One road particularly suited me and became my favorite. It was a fine, clean road, which led to Fort Leavenworth, a few miles from town.

One morning I accidentally arrived at the Fort in time to witness a guard mount parade, which, I then learned, would take place every day at 8 A. M. It was the first time I ever saw anything of the kind, of soldiers in full uniform, and it interested me very much. From that time on I always walked in the direction of the Fort and managed to be there in time to see the guard mount, as I enjoyed the sight; and the consequence was that I became more and more interested in soldiers and soldier life. Their gay uniforms and proud actions and movements pleased me. I especially envied the musicians, who were nearly all boys, and wished I could be one of them, particularly the artillery trumpeters in their nice uniforms trimmed with bright red lace, cords and tassels. Thus slowly the wish to become a soldier was already creeping into my mind although I would not acknowledge it to myself and occasionally forced myself to reject such a notion entirely. I had promised good Mr. Petersen to come back to him and I really meant to keep my promise.

Still, as I could not find anything in the town to pass time with, my daily walks to the Fort were continued. Some times I went out in the evening. On one occasion it happened to be the evening for a general dress-parade and inspection of all the troops at the post. There were three companies of infantry and one battery of artillery in the post, and that evening I found them all in full uniform and ready for parade.

The musicians were gathered in the center of the park under the shade of the trees where guard mounting always took place, but the men of the different companies were standing or walking about on the open ground in front of their respective quarters, apparently waiting for the call that should order them to form lines. At last it came. A little trumpeter came out from near the commanding officer's quarters and blew a few clear and shrill notes on his instrument; then the other musicians took

it up in a lively manner while the troops formed lines, each company in front of their quarters. Then a splendid-looking soldier—whom I now will call a First Sergeant, though at that time I might have given him a much higher rank—stepped out in front of the company nearest to me, gave some words of command, and then commenced to call the names of his men; the same was done in the other two companies, while each man answered as his name was called.

Leopoldine Foundation Aid for Bishop Loras

The ramifications of the systematic aid rendered the Church in the U. S. by the Leopoldine Foundation of Vienna and the Ludwig Mission Society of Munich, and the effectiveness of this assistance were far more remarkable than is commonly realized. The Catholic character, too, free from false nationalism, evident throughout the transactions of these societies, is not always appreciated. The report of the Leopoldine association for the year 1845, for instance, covering 1844, shows the dioceses of Cincinnati, Pittsburgh, Vincennes, Chicago, Hartford, St. Louis, Dubuque and Milwaukee had that year received contributions ranging from 2,000 to 5,000 florins, while the Jesuit missions and the Seminary at Baltimore had been awarded 3,000 florins each, the total of these items being 40,000 florins.¹⁾ In addition the society had allowed 696 florins and 40 kreuzer to individual missionaries in our country, and 4,000 florins for traveling expenses to nine American missionaries.

The value of such aid and the generous recognition of mission effort, whether engaged in by priests of Germanic or of other birth, is well illustrated by a letter addressed by the Rt. Rev. Mathias Loras, first Bishop of Dubuque, to the Most Reverend Prince Archbishop of Vienna as President of the Foundation under date of November 7, 1844. Msgr. Loras makes the striking declaration:

"The contributions granted me from Vienna during the past years have alone made it possible for me to erect 13 new churches, and if I receive more of them I shall be able to continue confidently in my important and very necessary undertakings for the establishment of our holy religion in America."²⁾

Another statement is no less illuminating. Bishop Loras gratefully acknowledges receipt of 3,000 florins from the Foundation and adds:

"I do not believe the Leopoldine Society has ever made an allotment more useful to the Church than this. For, thanks to Divine Providence, I now have an opportunity to make the most appropriate and most sacred use of this contribution; I am enabled by it to purchase a beautiful site for the erection of a new cathedral in the heart of my episcopal city, since the first cathedral has proven much too small to hold all the faithful. And since especially the number of Germans in this section is increasing in a marked manner, I am inclined to convert the present cathedral into a church for them."³⁾

1) About \$20,000. The Austrian florin had at that time an approximate value of 48 cents, according to Bishop Tyler, who received 1,946 American dollars for 4,000 fl. sent him by the foundation. *Ib.*, p. 3. The purchasing power of the dollar in the forties of the last century must be taken into consideration to estimate properly the value of Leopoldine aid.

2) *Ib.*, 21-22. 3) *L. c.* Vol. XVIII, 1845, 22.

Bishop Loras was a native of Lyons in France; moreover, French tradition and influence were strong in the early days of Dubuque, as indicated even by its name, that of the founder. The Catholic considerations, transcending those of nationality, animating the Foundation, are also substantiated by other communications contained in the same volume: The Most Reverend Samuel Eccleston, Archbishop of Baltimore, thanks for aid rendered German Catholic mission endeavor in the Archdiocese, and commends the needs of his cathedral congregation, heavily in debt, to the charity of the Society; the first Bishop of Hartford, Rt. Rev. Wm. Tyler, gratefully acknowledges receipt of a gift of 4,000 florins for the newly erected diocese; Bishop Kenrick, of St. Louis, thanks the Society for aid and solicits further generous assistance, while Bishop Fenwick, of Boston, pleads in particular for contributions to meet the religious needs of the Germans of his diocesan seat.

Collectanea

From the "Autobiography of a Bavarian Immigrant," Christian Boerstler, who came to America in 1784, Martin I. J. Griffin quotes the following paragraph in his work on Catholics and the American Revolution:

"After fourteen days we started on our journey [from Rotterdam to Baltimore]. We stopped at Giltfurth to take in water. Here a young Catholic Priest, by name Rignatz, a born Würzburger, boarded our ship. He had been in America as clergyman of one of the French regiments and was on his way back. He was a brave, intelligent and nice looking man, and while crossing the ocean I enjoyed his company very much. He asked permission to use my books, which I readily granted, and on Sunday he held church for us."¹⁾

Even so indefatigable a research scholar, as Mr. Griffin was, had to admit a "priest by the name of Rignatz" was unknown to him. Adding:

"It is a new name in Catholic American annals. His name does not appear as Chaplain of any of the French regiments, the roster of whose officers is available."

Boerstler himself was not a Catholic. The priest referred to merely conducted a prayer hour, such as Boerstler himself reports having held both at Rotterdam and on board ship, as revealed by his diary, published in the *Deutsch-Amerikanische Geschichtsblätter*.²⁾

Almost forgotten by the present generation, the memory of the Catholic Institute, of Cincinnati, deserves to be rescued from undeserved oblivion. It was one of the most creditable undertakings engaged in by the German Catholic pioneers of the Middle West, because chiefly to them was due the credit of having founded it.

Intended as the Institute was to foster education and sociability, both Mozart Hall, which occupied the top floor of the building, and the lecture and assembly rooms on the lower floors were always in demand. An important political meeting, with Carl

Schurz as the chief speaker, was held in the former during the decisive presidential campaign in the fall of 1860. On the other hand, even the Civil War did not interfere with the night school conducted under the auspices of the Catholic Institute. An announcement, printed in the *Wahrheitsfreund* some time in October, 1863 (unfortunately we quote from a copy lacking the title page), and inviting attendance at night classes, says that seven excellent teachers had already been engaged and that no cost would be spared to make the night school a complete success.

"It grants both young and older people," says the announcement, "prevented by their occupation from attending day schools, an opportunity to refresh the memory of things unfortunately forgotten and to obtain to useful knowledge, heretofore neglected."

Having quoted "Poor Richard's" opinion regarding the value of knowledge, the author of the note closes with the admonition: "This young people should take to heart, and work for their future, now that the opportunity to do so is granted them."

The first German Catholic settlers at West Point and St. Helena, Nebraska, were declared by Rev. John Daxacher, who calls himself "Missionary Priest of Nebraska Territory," to be excellent practical Catholics. Writing from Omaha, on September 30, 1863, to the editor of the *Wahrheitsfreund*, published at Cincinnati, he says:

"As far as the two Catholic settlements mentioned are concerned, namely West Point, on the Elkhorn, and St. Helena, on the upper Mississippi, I wish to say that the settlers are not Catholics in name merely, but prove themselves in reality children of our Holy Church. Although they thus far have been visited but rarely by a priest, they have never omitted to say their prayers in communion on Sundays and Holy Days of Obligation. At St. Helena they erected a small church especially intended for this purpose, in order that they should be able to say their prayers undisturbed and more fervently. To me was given the joy to offer up the first Holy Mass to Almighty God in this structure. At the time of my arrival the little church was decorated with cedar boughs both inside and out. And a flag fluttered from the cross, impressing me deeply. No matter how urgent their work may be, as soon as the people learn of the arrival of a priest, they quit work in order that all of them may partake of the blessings of the Mission. All received with true pious devotion the Holy Sacraments, and tears of joy were to be seen in the eyes of these good Catholics because they have had the good fortune to receive among them a German priest."

Fr. Daxacher adds that he had loathed to leave these Missions, especially since he perceived the sadness of the people over his departure.

According to Father Reiter's directory of the German Catholic clergy of the country, published in 1869, West Point was still a Mission in that year, attended by Rev. F. W. Uhling, stationed at St. Charles, Cumming County. St. Helena, at the same time, was a Mission visited by Father P. J. Erlach, stationed at Jackson, Dakota County. Of 130 school children, attending the two parochial schools that had thus far been established in the German parishes and Missions of the Apostolic Vicariate Nebraska, thirty were taught by the Father Uhling just mentioned, probably at St. Charles.

¹⁾ Loc. cit. Phila., 1911, Vol. III, p. 232.

²⁾ Vols. 1 and 2, Chic., 1901-02.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

On Christian Marriage

Essential Thoughts from the Encyclical Letter of His Holiness Pius XI.

I.

How great is the dignity of chaste wedlock may be judged best from this that Christ Our Lord, Son of the Eternal Father, having assumed the nature of fallen man, not only with His loving desire of compassing the redemption of our race, ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a truly and "great" Sacrament of the new law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His Spouse the Church.

* * *

Let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of Nature, and by Christ our Lord by Whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves.

* * *

Although matrimony is of its very nature of divine institution the human will too enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands

over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power.

This freedom, however, regards only the point whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely independent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties.

* * *

By matrimony the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and in this union of souls by God's decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part, and also from the haphazard unions of men which are far removed from all true and honorable conjunctions of wills and enjoy none of the rights of family life.

From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature.

* * *

The sacred partnership of true marriage is constituted both by the will of God and the will of man; from God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it, while man, through generous surrender of his own person one to another for the whole span of life, becomes, with the help and co-operation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution.

* * *

Amongst the blessings of marriage, the child holds the first place, and indeed the Creator of the human race Himself. Who in His goodness wished to use men as His helpers in the propagation of life, taught this when, instituting marriage in paradise, He said to our first parents, and through them to all future spouses, "increase and multiply, and fill the earth," as St. Augustine admirably deduces from the words of the holy Apostle St. Paul to Timothy when he says, "the Apostle himself is therefore a witness that marriage is for the sake of generation; I wish," he says, "young girls to marry." And, as if someone said to him, "why?" he immediately adds "to beget children, to be the mothers of families."

* * *

Christian parents must understand that they are destined not only to propagate and preserve the

human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the saints, and members of God's household, that the worshippers of God and Our Savior may daily increase.

* * *

Both husband and wife, receiving these children with joy and gratitude from the hand of God, will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning.

* * *

The blessing of offspring is not completed by the mere begetting of them, but something else must be added, namely, the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those to whom He had entrusted the power and right to beget them the power also and the right to educate them.

* * *

It is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand.

* * *

Since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state.

* * *

Conjugal faith, or honor, demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And although afterwards this primeval law was relaxed to some extent by God, the Supreme Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity, and abrogated all dispensations as the words of Christ and the constant teaching and action of the Church show plainly.

* * *

This conjugal faith, which is most aptly called by St. Augustine "the faith of chastity," blooms more freely, more beautifully, and more nobly when it is rooted in that more excellent soil, the

love of husband and wife which pervades all the duties of married life and holds pride of place in Christian marriage. For matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loves the Church.

* * *

This outward expression of love in the home demands not only mutual help but must go further, indeed must have as primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love towards God and their neighbor on which indeed "dependeth the whole law and the prophets."

* * *

By this same love it is necessary that all the other rights and duties of the marriage state be regulated so that the words of the Apostle, "let the husband render the debt to the wife, and the wife also in like manner to the husband," express not only a law of justice but a norm of charity.

* * *

Domestic society being confirmed by this bond of love, it is necessary that there should flourish in it "order of love," as St. Augustine calls it. This order includes both primacy of the husband with regard to the wife and children, and the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church."

* * *

This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request even if not in harmony with right reason or with the dignity due to a wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated license which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time; in fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But

the structure of the family and its fundamental law established and confirmed by God, must always and everywhere be maintained intact.

* * *

These, then, are the elements which compose the blessing of conjugal faith, unity, chastity, honorable, noble obedience, which are at the same time an enumeration of the benefits which are bestowed on husband and wife in their married state, benefits by which the peace, the dignity and the happiness of matrimony are securely preserved and fostered.

* * *

This inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord, "What God hath joined together let no man put asunder," since it was spoken of the marriage of our first parents, the prototype of every future marriage, must of necessity include all true marriages without exception.

Although Distress Was Acute

It remained for the farmers about England, in Arkansas, by demanding supplies by threat of violence, to break the conspiracy of silence respecting actual conditions of widespread distress of long standing among a goodly portion of the rural population of a number of states. But even the aggressive action of this and other Arkansas communities did little more than give impulse to belated effort at relief. Nor do steps taken since those demonstrations lead one to assume that, during the period of actual drought and its aftermath, public authorities made adequate preparations to meet conditions they knew to exist and knew would be aggravated.

Information as to the serious character of the situation in some southern states and portions of others was available early in the summer of 1930, and it was well authenticated. The Central Verein Convention of Baltimore had no secret information, nor had it any special inspiration. Yet, having outlined the known effects of the drought and other untoward developments, it declared:

"The economically weaker tiller of the soil, whether share cropper, renter, or farmer, is threatened with utter ruin. Hence a situation so exceptional that both the Federal Government and the State Governments must be called on to extend relief to the drought-stricken areas.

"Both charity and the welfare of the nation demand aid should be granted promptly, liberally and efficiently."

This statement was given to the press of the country on August 19, 1930. Yet worthwhile efforts are even now barely under way. Notwithstanding the fact that the emergency called, as the resolution declares, for "prompt, liberal and efficient aid," even the appeal for funds for the Red Cross chest was delayed until January, 1931.

The responsibility of those who neglected to heed the clamor of our stricken people is serious indeed. No matter what the motive for their inaction, there is no valid excuse for the delay. And still less for failure to provide adequate aid now.

To Enforce Prevailing Rate of Wages

Information has come to the Central Bureau from various quarters during a period of months that one of the purposes of public works, some of them specially undertaken to relieve distress, was being frustrated by underpayment of farmers and others employed on such enterprises. One item of information, well authenticated, is to the effect that farmers engaged on road work were paid as low as 50 cents a day, contractors holding out the balance, knowing full well that for every man refusing to work for so small a wage there would be others willing to take it.

Individuals are helpless in the premises, wherefore pressure must be brought to bear on unscrupulous contractors and sub-contractors to prevent abuses of this nature if possible. A means to this end would be affidavits concerning offenses, which would not only violate the rights of the employed and the purpose of emergency undertakings, but also the promise of President Hoover that, under contracts let or to be let on Federal public works, local labor was to be employed and standard local wages were to be paid.

To assist in a measure in enforcing observance of the implied guarantee of the prevailing rate of wages on work of this type, particularly road work, the Central Bureau during January requested 225 priests and the secretaries of 181 societies in Missouri, Southern Illinois and Arkansas to observe local practices and to register with it instances of violation of these principles. On its part the Bureau offered to submit affidavits on exploitation and other abuses to the Federal government, with a view to checking the evil.

It is significant that before ratifying the appropriation bill for \$116,000,000 for additional public works on December 20 last the Congress removed from it the Couzens' Senate Labor Amendment providing for employment of local labor and payment of the maximum scale of the locality where the labor is performed. As the letter issued by the Director of the Bureau in the matter notes, it is not only unfortunate that the principle championed by Sen. Couzens was not recognized but also that the amendment employed the term "maximum wage scale of the locality" rather than the term "prevailing rate of wages." This latter term, as the clearest formulation of the principle involved, should be insisted on far more generally than is being done.

Record Emergency Aid

In conformity with the suggestion, offered in the January issue, that societies prepare reports annually on routine and special endeavors and that these be collected and summarized by officers of the State Leagues, it may not be amiss to request the units even now to record in a special manner their endeavors to meet the exigencies created by the present depression. Many societies are practicing leniency with respect to membership dues and undoubtedly

are also cooperating in relief efforts of the parishes or their St. Vincent de Paul conferences.

An instance in point is the action of St. Benedict Men's Society, attached to St. Benedict's parish, Chicago, which, when the pastor, Rev. Wm. H. Dettmer, issued an appeal for general co-operation in special large scale efforts in behalf of the poor of the congregation, responded with a contribution of \$50 toward the charity fund. Moreover the members personally participated in the undertaking. The contribution mentioned is the more noteworthy since the society, during 1930, contributed \$300 toward the parish debt fund.

Society co-operation in this instance is further exemplified in the arrangement under which the Christian Mothers Society have undertaken to provide poor children attending parish school with a warm meal at noon during the winter months. A special committee of the parish is to handle family relief, assistance being given by numerous dealers in food supplies, etc.

Societies affiliated in the C. V. and their members have ever been particularly generous in emergencies. Unquestionably the present period of widespread distress has already elicited willing aid on their part. The record thereof and that of future effort should be carefully kept and submitted to the State Leagues, which on their part should make totals and striking details available for the C. V.

Utilizing Resolutions

The significance and value of resolutions of the conventions of the C. V. and the State Branches are not realized as fully as they deserve. These declarations are intended to assist in forming an intelligent Catholic public opinion on mooted questions, and, properly used, can be made effective toward that end. The publicity accorded them in the Catholic press is one means thereto, discussion at meetings of societies and District Leagues another.

While the impression may prevail that these Resolutions are given but scant consideration it is nevertheless a fact that they are discussed thoroughly in various parts of the country. Numerous societies and a number of District Leagues arrange for a general review of the Resolutions of the State League or C. V. convention, or both, at one meeting at least.

Recently we learned Rev. H. J. Steinhagen, Spiritual Director of the Volksverein of Philadelphia, has made the Baltimore declarations of the C. V. the subject of a series of addresses before the monthly meetings of that organization. Again we are advised that Rev. Paul Holz, C. SS. R., is following a similar plan in his monthly addresses to the conferences of the Holy Name Society of Baltimore.

Moreover, the Program Committee of the St. Louis District League of the Cath. Union of Mo. have given the Resolutions of State League and C. V. conventions a place in their plans. Among the subjects assigned speakers was Present-Day Prison Problems, treated at the January meeting by Rev. Joseph Vogelweid, stationed at Jefferson City, where the State Penitentiary is located. While combining personal observations with comment on the declaration of the C. V. on the subject, the speaker held aloft a copy of the Resolutions and urged careful study and intelligent discussion of all of them.

Another recent instance of practical use of declarations of a State League convention, come to our notice casually, is the following: The *Monthly Messenger* of Sacred Heart Parish, Richfountain, Mo., records in a late issue that at

the meeting of St. Joachim's Society "the Spiritual Director spoke on Christian Education in the Home, explaining the resolutions adopted by the Convention of the Catholic Union."

To bring about similar use of the Resolutions of conventions of our organizations is primarily the duty of the Secretary of the affiliated Society, to whom copies are invariably sent. Co-operating with the President and a few well-meaning members, the Secretary can readily do this, to the advantage of the Society and its members. A Society offering a worthwhile educational program to its members will attract them and will appeal to non-members as well. In planning and conducting such a program, however modest, the guidance and co-operation of the Rev. Pastor is essential for the Society; that of the Spiritual Director for the District League. And it will be readily granted if goodwill and prudence are evidenced by the members.

Credit Union Notes

A loan, unique by reason of the method by which it was handled, was made by the Credit Union established in a St. Louis parish. A family, in arrears with rent, was about to be evicted. The father was greatly averse to accepting aid from the Vincentian Conference which had offered it. The Vincentian who called on the family is a member of the Credit Union in the parish, and it was he who suggested the father borrow the amount of the rent from the Credit Union, the Conference becoming the co-maker of the loan. The transaction was effected and the maker has made several payments on the loan.

Officers of a Credit Union established in another St. Louis parish made it a point to tabulate certain information obtained from applicants not immediately relevant to the application. Inquiries respecting previous banking experience of the applicants brought out the striking fact that of the more than 300 adult and 250 children members of the organization 68 per cent of the former and 99 per cent of the latter group had never had a bank account of any kind before joining.

This condition—and it is duplicated in many other groups—suggests the opportunity the Credit Union offers in an educational way. Membership in a C. U. can be compared to attendance at a school in which the handling of money and banking practice are taught in a practical manner. There is, however, another angle to the picture presented by these statistics. In many instances members of a Credit Union only begin to save money when they join it. While there is no short cut to wealth, or even a comfortable existence, it is a fact that many individuals have laid the foundation for a future condition of financial security by learning to save and manage financial affairs prudently through membership in a thrift organization.

* * *

As in India, where a variety of the Credit Union has been successfully introduced by missionaries, so also has co-operative credit been promoted in rural

sections of North China, chiefly, it appears, by the China International Relief Commission. The pamphlet "Herr Raiffeisen Among the Chinese Farmers," recently published by the Commission, devotes a considerable portion of its 138 pages to this endeavor.

Between 1922 and 1929, 246 co-operative thrift and credit societies were organized among the poor farmers and given official recognition by the Commission, while many others were established, though remaining unrecognized. There are some 5000 borrowing members in these credit unions and more than 62 per cent of all loans are made for the purchase of food, an indication of the extreme poverty of the co-operators.

* * *

The C. V. Credit Union of Detroit is commended to the members of St. Joseph's Liebesbund of that city by the officers of this Benevolent Society.

Removal of the offices of the Credit Union to new quarters is noted, while the Credit Union is said to be functioning in a truly beneficial manner, aiding also members of the Liebesbund. Therefore the letter advises members: "Buy a share of the stock which is equivalent to a savings account. It will not only draw interest but will enable you to participate in loans to members."

With the C. V. and Its Branches

Convention Calendar

Kansas Branch of the C. V.: New Almelo, in May.

Cath. Union of Illinois and State Branch of the N. C. W. U.: Edwardsville, in May.

Cath. Union of Missouri and State Branch N. C. W. U.: St. Joseph, in May.

C. V. of North Dakota and C. W. U.: Lefor, in June.

C. V. and C. W. L. of Wisconsin: Burlington.

State League of Texas and State Branch N. C. W. U.: Hallettsville, in July.

State League of Indiana and Branch N. C. W. U.: Fort Wayne, simultaneously with convention of C. V. and N. C. W. U.

State League of California: Oakland, in September.

Archbishop of Milwaukee Spiritual Director of State Branch

Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, when approached by a committee of officers of the C. V. of Wisconsin, agreed to accept the Spiritual Directorship of the organization, succeeding the late Archbishop Messmer. His Grace also announced his intention to attend the convention of the Branch, to be held at Burlington sometime late in spring.

The Wisconsin organization meets every two years. As in the past, an oratorical contest will be a feature of the convention, in preparation for which elimination contests are being held in the District Leagues composing the State Branch. The latter has appropriated money for prizes to be awarded successful contestants.

Mr. C. J. Kunz, Indianapolis, Appointed Second V.-P. of the C. V.

Illness having prompted the resignation of Mr. Anthony J. Zeits, Philadelphia, as Second Vice-

President of the C. V., President W. Eibner has appointed Mr. C. J. Kunz, Indianapolis, as his successor, following approval by the Executive Committee obtained by referendum. Mr. Kunz has accepted the appointment.

Mr. Kunz, a representative of the young element in our movement, has been Secretary of St. Joseph State League of Indiana for a number of years. His services in that capacity have met with the approval of the leading priests and laymen in the Branch, and were a consideration in his selection for the new post. He has not only interested himself in the promotion of the organization but also in the efforts of special committees, and is at present actively co-operating with the Committee on Legislation of the State League.

The office Mr. Kunz is called to fill has as its special purpose the promotion of the young men's movement in the C. V. and of Life and Sustaining Memberships, as well as the stimulating of contact with societies in States in which the C. V. has no State Branches. The new incumbent will appreciate any co-operation officers of societies and Branches may give him.

Texas Branch Executive Committee Selects Convention City

Hallettsville was chosen from among several communities, who had extended invitations, to harbor the 1931 convention of the State League of Texas and the State Branch of the N. C. W. U., at a meeting of the Executive Committee of the two organizations and the Insurance Branch, held in San Antonio, January 13.

Among the matters receiving consideration were also several questions of public legislation and the proposed new constitution of the organization, which is to govern the relations of the State League, the Women's Union and the Insurance Branch. The committee in charge has been instructed to consolidate the groups into a flexible yet firmly knit organization as a branch of the Central Verein, with a view to promote close co-operation and concerted action, without interfering with reasonable autonomy.

Cath. Union of Ohio Issues "Bulletin"

Apparently the desirability of providing a means other than correspondence for contact between the Executive officers of our State Branches and the membership of the societies is coming to be realized more and more. To the State Leagues issuing printed publications, of one sort or another, that of Illinois was recently added, whose Committee on Organization some months since began publication of a four-page quarterly "Bulletin." Now the President and the Secretary of the Cath. Union of Ohio, Mr. Andrew A. Meyer, Cleveland, and the Secretary, Mr. Clarence J. Schnieders, Cincinnati, have sent out what is designated as "Bulletin No. 1." Others are to follow from time to time.

A paragraph in the communication points to the change made in the method of electing the Board of Directors, already noted in these columns. Under the head of Study Clubs, the members of the affiliated societies are advised that Rev. John J. Vogel, of Toledo, has consented to serve as Director of Study Clubs, and the establishment of a study club in each society or parish is urged.

A paragraph devoted to Unemployment refers to the address on Wages and the Family delivered at the 1930

convention by the Rev. Wm. J. Engelen, S. J., member of the C. V. Committee on Social Propaganda, copy of which, in pamphlet form, is enclosed with the "Bulletin" and recommended to the units for study. Plans of the Committee on Legislation are outlined, and notice taken of the Baltimore convention of the C. V. A special paragraph entitled Honorable Mention reads: "We take this occasion to express our heartfelt thanks to St. Bernard's Men's Society of Akron for the great interest the society has taken in Catholic Union activities and the co-operation extended to the officers."

* * *

Issue No. 2 of the quarterly "Bulletin" of the Catholic Union of Illinois regretfully registers the death of three esteemed members and co-workers: Rt. Rev. Msgr. Clement Kalvelage, of Freeport, Mr. Martin Moews, of Bloomington, and Mr. Anton J. Mangold, of Chicago.

Meetings of the Central Illinois and the Chicago District League are reported on. An article on interest displayed by the Women's Union in legislative and other matters of public import, contributed by Mr. Louis Schuermann, of Decatur, sketches declarations by the organization during the years 1920 to 1931.

Harking Back to the Young Men's C. V.

Those of our members who attended the Cleveland convention, 1908, and the Toledo convention, held in 1912, will remember an active group of young men from the State of Ohio, organized in the Deutsch-Römisch-Katholischer Jünglings Central-Verein, founded by them for the purpose of perpetuating the ideals of our organization.

While this society did not survive, Mr. Hubert J. Schwartz, one of the leaders of the movement twenty years ago, arranged with other members for a reunion last summer. Mr. Schwartz's efforts led to the organization of the D. R. K. Old Timers.

In January this group elected the following officers:

Rev. George Dennerle, Spiritual Director; Hubert J. Schwartz, President; Stephen A. Junglas and Nicholas A. Weigler, Vice Presidents; Carl J. Bohn, Secretary; Henry A. Darmstadt, Treasurer; J. J. Hildebrand, M. J. Frantz, and E. J. Branski, Trustees.

It was voted to permit societies of young men affiliated with a parish to join the D. R. K. Old Timers. If a sufficient number does so, a junior division is to be organized. It is sincerely to be hoped that the "Old Timers" may organize the young men of the present into a C. V. auxiliary, and thus give new impetus to efforts spent in that direction elsewhere.

Fine Co-operation

A substantial service was rendered the Bureau and historical research by Mr. William J. Kapp, of New York City, whom we had requested to copy for us from an issue of the daily New York *Herald*, printed some time in August, 1873; the account of the meeting of a Government expedition with Fr. Valentine Sommereisen, an Indian missionary, on the banks of the Yellowstone River on July 20 of that year.

Mr. Kapp not merely undertook the task cheerfully but efficiently, inasmuch as he procured for us a photostat of the entire page of the particular issue of the paper, that of August 9, 1873, con-

taining a most interesting account of the progress of the Yellowstone Expedition, commanded, it seems, by General Custer, whose tragic death in 1876 is so well known.

It is needless to say that co-operation of this kind is most desirable and truly appreciated, granting us, in this instance, opportunity to publish, some time in the near future, the remarkable reference to Fr. Sommereisen in the historical section of our magazine.

Chicago District League Has New Spiritual Director and President

Rev. Didacus Gruenholz, O. F. M., formerly active in our movement in Quincy, Ill., and Indianapolis, Ind., and the respective states, has accepted the office of Spiritual Director of the Chicago District League. Mr. Henry C. Steiner has been elected President, succeeding the late A. J. Mangold.

Concerning Our Efforts

The timeliness and significance of the social message carried by *Central-Blatt and Social Justice* is evidenced anew by the circumstance that more than once some of its contents have been lifted over into *De Christelijke Werkgever*, published at Antwerp in Belgium. This organ of the General Christian Federation of Employers not only occasionally reprints items from the Warder's column in its English language section, but recently also presented to its readers an entire instalment of Rev. Jos. Husslein's series on "The Church and Industrial Associations." The esteem in which the editors of this publication hold the C. V. and its Bureau is further demonstrated by the expression of congratulation printed in the September 15-30, 1930, issue, entitled "Diamond Jubilee of the Catholic Central Verein of America and the Central Bureau," an appreciative article, sketching the aims of the C. V. and its Bureau and declaring:

"We regret that time was too short to ask the contribution of the leaders of the Central Verein of America, to our international Congress, where their participation to laying the first foundation of the International League of Catholic Employers would have been of capital importance. We hope to meet them in Rome next year at the definite formation; and the long and vast experience of the Central Verein in Sociology and democracy is a guarantee of the valor which their contribution would bring."

* * *

A communication addressed by the Director of the Bureau to the Major Executive Committee of the C. V., including the Spiritual Director and the Presidents of the State Branches of the N. C. W. U., was lately given unexpected prominence in *The Providence Visitor*, organ of the diocese of Providence in Rhode Island. The communication dealt with an editorial on the need of social thinking, that had appeared in that journal, having been written under the direction of the Rt. Rev. William A. Hickey, Bishop of that see. A copy having been forwarded to His Lordship, the editor wired for permission to reproduce our letter to the Bishop and the communication itself. In the issue of De-

ember 26 the *Visitor* featured the statement on the first page under the caption:

"National Union Backs Bishop's Appeal for Social Leadership—Director of Central Verein Lauds His Editorial in The Visitor—Sees Social Crisis—Wider Application of Catholic Principles Called Urgent Need of Day."

* * *

The Central Bureau brochure: "The Theology of Christ the King," by the Rev. Adolph Dominic Frenay, O. P., Ph. D., of New Haven, Conn., has now been translated into French. The 20-page pamphlet, "La Theologie du Christ-Roi," adapted by Miss Elizabeth Kreuter, was printed in Pau in France, and bears the Imprimatur of the Vicar General of Bayonne.

Another brochure, "Memoirs of a Leper Girl," published by us has been printed in a German translation in Germany.

* * *

The Catholic Association for International Peace recently published as a brochure the series of articles: "American Agriculture and International Affairs," contributed to *Central Blatt and Social Justice* (issues for April, May and June, 1930), by the Rev. Francis J. Haas, Ph. D., St. Francis, Wis. To the original articles Selected References and an N. C. W. C. Study Club Outline have been added.

* * *

Two sets of Stations of the Cross, donated to the Bureau in the course of the past few years, have been placed in churches served by the "Black Robes" in South Dakota.

A letter, written at St. Francis Mission on January 17, by Rev. Martin A. Schiltz, S. J., tells us:

"The Stations have arrived in good order, and I really do not know what I could say to express my gratitude for this favor and all favors in the past. These Stations will be hung in the new St. Michael's Church, and I shall send you a snapshot after they have been installed.

"Do you remember the composition Station you sent us sometime ago? Well, we have mounted them in oak frames, as you will notice from the enclosed photo, and are installing them in our Church here at the Mission. They look fine."

* * *

Catholics of Little Rock, Ark., have been interesting themselves for several years in the spiritual welfare of the Mexicans residing in the industrial town of Bauxite, situate near the capital city. At present Sisters and laywomen visit the group each Sunday, and a priest says mass for them at least twice a month. In an annual report regarding the efforts of the Little Rock workers, published in *The Guardian*, of that city, reference is made to the co-operation of the Central Bureau in these endeavors thus:

"Through the instrumentality of the late Mr. Carl Meurer, Sr., the Central Bureau of the Central Verein was advised of the undertaking. The Bureau donated catechisms, hymn books, and Bible Histories in Spanish, and a number of good Spanish books of fiction. Excellent use is made of these volumes, and the Mexicans enjoy them thoroughly."

* * *

Ordering a selection of from 1 to 10 copies of 16 Free Leaflets Special Leaflets of the Bureau a Sister, in charge of a class at a College for Girls, writes:

"I am looking for up-to-date material on the burning questions of the day, to use in my classes in Ethics during the next semester. There are a number listed in your Free Publications that I need badly."

Miscellany

Receipts in response to our pre-Christmas appeal during January, up to the 28th, totaled \$365.20. This brings the total of contributions up to \$1,092.94.

The net proceeds of the collection are being applied on reduction of the debt burdening St. Elizabeth Settlement and Day Nursery.

The *Josephinum Weekly*, Columbus, O., records the death of Mr. Eugene Huber of that city, one of the organizers and President of the Columbus District League of the Cath. Union of Ohio.

Born in Baden, Germany, July 4, 1866, the deceased came to Columbus in 1889. A baker by trade, he conducted a stand at Central Market during recent years. For three years he was President of both the Holy Name Society and St. John's Society of Holy Cross parish.

At its first meeting of the year, St. Michael's Society, of Poughkeepsie, N. Y., collected \$6 from its members, intended for our Missions Fund. Founded eighty-two years ago, this society continues to flourish. Undoubtedly because its officers and members do not permit dry rot to creep in and affect it.

It has a basketball team consisting of some of the younger members, recently called "one of the leading quintets in this city" by a local daily. It has, in fact, won 8 of the 10 games so far this season.

Among the Catholic Fraternal Societies taking cognizance of the financial distress of unemployed members is the Western Catholic Union, operating chiefly in Illinois and Missouri, with headquarters in Quincy. To enable such members at least to maintain their insurance in the organization the branches in St. Louis and St. Louis County are arranging two card parties, the proceeds to be set aside as an "unemployed fund" for the purpose named.

Mr. Paul P. Hoegen, former President of the Gonzaga Union of the C. V., is in charge of the venture.

The golden jubilee of their establishment was recently observed in St. Louis by two societies affiliated with the C. V., the Young Men's Sodality of St. Francis de Sales parish, and Perpetual Help Benevolent Society. The former issued an attractive souvenir program for the occasion, containing a historical sketch of the sodality. A Triduum preceded the solemn celebration on Sunday, January 11, which was followed by several social events.

A feature of the celebration of the Jubilee of Perpetual Help Benevolent Soc. was the presentation of a bouquet and a gold medal of Our Lady of Perpetual Help to the sole surviving charter member, Mr. Edward Specker. Rt. Rev. Jos. Wentker, pastor of the parish and Spiritual Director of the Society, delivered the sermon at the solemn high mass. The society numbers 168 members and has an invested capital of approximately \$48,000. During the fifty

years of its existence it has paid out roughly \$32,000 in death benefits and \$38,000 in sick benefits.

Books Reviewed

Lexikon für Theologie und Kirche. Herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Freiburg and St. Louis, B. Herder and Co.; Vol. II. 1931. Pr. \$8.50.

Both the editors and the publishers of the Kirchenlexikon are keeping faith with the public by bringing out with reasonable dispatch the second instalment and maintaining the standards of scholarship to which they pledged themselves. What has appeared so far of the Kirchenlexikon gives assurance that the high hopes entertained in its regard will not be disappointed. All indications are that the work will be a reliable and well nigh inexhaustible source of information, invaluable to the scholar as well as the man of practical affairs.

Though it restricts itself to topics bound up with religion and the Church it touches on a wide periphery of subjects. That is inevitable since religious issues are inextricably interwoven with the entire texture of human life. Practically at every point there is contact between religion and life. The wealth of information, therefore, contained in a theological dictionary and cyclopedia must of necessity be extensive. History, education, civilization, philosophy, ethics and sociology are reflected in the pages of this volume. These matters are treated from a point of view which is neglected in secular works of reference. This fact makes a Kirchenlexikon an indispensable complement to every other encyclopedia, however comprehensive and ambitious it may be. A library not containing a work of this type shows a serious gap.

Having previously dwelled on the general merits of the work, we will now by way of illustration pick out at random a few separate items. The present volume brings a brief but quite adequate article on the Benedictine Order. We are especially interested in the social influences that have radiated from this religious community. These are pointed out very succinctly: the Benedictine way of life has brought to honor work of every kind, but particularly manual labor; it has shown how daily life can be placed in the service of God and how it must be sanctified by prayer; it has convincingly proved that the service of God is compatible with secular activity and is not an obstacle to human progress. Our age can learn many important lessons from the sons and daughters of St. Benedict. Many of our social problems would disappear if our social life were permeated by the spirit fostered in the monasteries of St. Benedict. As a matter of fact, in happier days this spirit did affect vast sections of the people and elevated their lives. In a minor degree this still occurs, and we ardently hope that it may again take place on a larger scale.

Equally interesting is the article on the mendicant orders, who also have been intimately associated with the life of the masses and have accomplished immeasurably much for the uplift of the down-trodden. There is an article on the building of

bridges which affords a fascinating glimpse of the cultural activity of the Church during the Middle Ages. Bridges were necessary to promote commerce and make the intercommunication of cities and nations possible. The Church in manifold ways encouraged the construction of these indispensable means of trade; indulgences were granted for the erection of such structures; the completed bridges were placed under the protection of special saints, sanctified by chapels and kept in good repair by a sodality of brothers (*fratres pontifices*). After reading items like this one wonders how it was possible that anyone could accuse the Church of hostility to progress.

As a model of pregnant exposition we mention the article on Bolshevism. Nowhere have we found a better characterization of this system of social organization. It does not apply the lurid colors to which other descriptions resort and yet leaves a deeper and more permanent impression than most of these overdrawn and sensationallly colored pictures. The reader cannot escape the profound conviction that the writer is only concerned about the truth and not aiming at an emotional effect. The same objectivity distinguishes the other articles which the reviewer has been able to sample.

Other subjects dealt with in this volume that have a special interest for the readers of *Central-Blatt and Social Justice* are Bauernvereine, Berufsschule, Betrug, Bildung, Blindenfürsorge, Bodenreform, Börse, Bussdisziplin, Caritas, Caritasverbände, Caritaswissenschaft, Catholic Evidence Guild, Bonifatiusverein, Borromäusverein, Charakter, Christbaum, Christenlehre, Christian Science, Christlich-soziale Bewegung, Christlich-soziale Partei, Christus der Arbeiter, Christus der König.

CHAS. BRUEHL, Ph. D.

Received for Review

- Brady, Rev. J. W. How To Use a Daily Missal in 1931. E. M. Lohmann Co., St. Paul, Minn. 1930. 62 p. paper covers, Price 15c.
- Emmanuel, Sr. M., O. S. B. Month of the Sacred Heart. B. Herder Book Co., St. Louis, Mo. 1930. Cloth, 294 p. Price \$2.00.
- Haas, Rev. F. J., Ph. D. American Agriculture and International Affairs. Cath. Assoc. for Intern. Peace, Wash., D. C. 1930. 33 p. paper covers. Price 10 cents.
- Peace Statements of Recent Popes. Compiled by the N. C. W. C. Joint Committee on Peace. National Cath. Welfare Conf., Wash., D. C. 1930. 9 p. Price 10 cents.
- Grabmann, Dr. Martin. Introduction to the Theological Summa of St. Thomas. Transl. by John S. Zybur, Ph. D. B. Herder Book Co., St. Louis, Mo., 1930. Cloth, 220 p. Price, \$2.00.

Rev. Fr. Zephyrin, O. F. M., the noted Franciscan historian, residing at the Old Mission, Santa Barbara, California, writes:

"We must do our very best, despite the handicaps that are almost disheartening, and let the Lord dispose the results in His own good time. Such must be our motive; for the soul of an action is the motive. In accordance with our aims we shall be judged. It is really compensation enough to be permitted to help the Lord and Mother Church, since He is pleased to operate through His creatures."

Central-Blatt and Social Justice

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Shinto—der Weg der Gotter.Einführung in seine Grundlehren.¹⁾

(Schluss.)

Erfahrungsreligion.

Die Grundlage des Glaubens ist die in der Literatur und den Dokumenten des Landes aufgezeichnete und erzählte Geschichte der Rasse. In den früheren Zeitaltern wurde die Geschichte des Volkes von berufsmässigen Geschichtenerzählern, die man "Kataribe" nannte und die verschiedene Ereignisse sammelten und künftigen Generationen aufbewahrten, berichtet. Später, etwa vor 1200 Jahren, wurde das kostbare Dokument, genannt "Kojiki", d.h. alte Chronik, von einem Gelehrten geschrieben.

Das "Kojiki" berichtet Erzählungen von Ereignissen in früheren Zeitaltern der Nation in einfachen Worten und klarem Stil. In diesen einfachen Worten drückt sich ein tiefes Gefühl der Ehrfurcht vor den Göttern aus. Das "Kojiki" kann auch betrachtet werden als der Bericht über den Glauben der Nation an Shinto in den früheren Zeitaltern. Dazu kommt das "Nihon-shoki", das gleichfalls eine Geschichte der Erfahrungsreligion der Nation in früheren Zeitaltern ist. Es ist ein Versuch, das Leben des Volkes und die Thaten der Helden, so wie sie in Wirklichkeit waren, zu beschreiben. Weil es besonderen Nachdruck legte auf die Thatsächlichkeit der behandelten Angaben, so hat es natürlich die Ereignisse aus dem Götterzeitalter nur flüchtig behandelt. Der Einfluss der chinesischen Denk- und Schreibweise hat, weil er dem Werk seine Einfachheit und Wahrhaftigkeit raubte, sehr geschadet.

Neben diesen Urkunden gibt es noch Gedichtsammlungen, genannt "Manyoshu", in denen die Werke der früheren Dichter zusammengetragen sind, von denen die meisten von Ehrfurcht und Hingabe an die Götter erfüllt sind. Als Leitmotiv ist darin beständig der Gedanke ausgedrückt, dass das Leben des Menschen die Verwirklichung eines göttlichen Ideals ist, das die Gesinnung (mind-Seele) des Menschen in ihrem besten Ausdruck die Gesinnung (Seele) der Götter ist und dass der Weg der Götter zugleich auch der Weg der Menschen ist. Weil die Gedichte diese Gedanken nicht mit Beweisen sondern mit warmen und begeisterten

Worten aussprechen, bringen sie eine umso grössere Wirkung hervor.

National-Religion.

Der Inhalt der Shintoreligion ist demnach nicht erweitert und bereichert worden durch kunstvoll dargelegte theologische Argumente gelehrter Individuen sondern durch wirkliche Rassenerfahrung des Volkes. Die japanische Nation als ein Ganzes hat sich verbunden in der Errichtung des Shinto, ihrer einzigartigen Nationalreligion, und in der Pflege ihres grenzenlosen Wachstums. Der Shinto ist eine Religion, aber zur selben Zeit ist er auch das Leben der Nation. Das ist der Grund, warum er keine Dogmen hat. Wenn vom Shinto verlangt wird, sich als Religion auszuweisen, so zeigt er einfach hin auf das Leben der Yamatorasse, von dem er sowohl der Auswuchs als auch der leitende Geist ist.

Da gibt es die "drei nationalen Heilighümer", die als untrennbare Theile der Shintoreligion betrachtet werden müssen. Man sagt von ihnen, dass sie seit unvordenklichen Zeiten von den Göttern als Erbgut hinterlassen worden seien; sie bestehen aus dem göttlichen Spiegel, der Halskette und dem Schwert. In gewissem Sinne sind das materielle Objekte, aber sie sind mehr als materielle Objekte. Man betrachtet sie als die Symbole dessen, was die Götter das Volk gelehrt haben. Es sind die erhabensten Objekte des Kultes der göttlichen Ahnen—sie sind die Verkörperungen göttlicher Geister. Sie sind zur selben Zeit die Hüter der nationalen Würde und Reinheit, die die Unverletzlichkeit der Nationalität bewahren und die Gerechtigkeit dem Volke einschärfen.

Der göttliche Spiegel ist das Symbol der "Nigimitama" der Sonnengöttin—Liebe und Mitleid. Die Ueberlieferung lehrt uns, dass die Göttin, als sie ihren himmlischen Enkel nach Toyoashihara sandte, ihm den Spiegel übergab und ihm sagte, er solle ihn als den Geist der Göttin betrachten.

Der Halsschmuck, "Yasakanino-magatama" genannt, wurde gleich dem göttlichen Spiegel von der Sonnengöttin vermacht und durch die Dynastien der kaiserlichen Herrscher überliefert. Er versinnbildet die endlose Kette der Nachfolge und wird deshalb als Symbol der ununterbrochenen Thronfolge der kaiserlichen Dynastie angesehen.

Auch das Schwert wurde dem himmlischen Enkel, als er nach Toyoashihara herabstieg, von der Sonnengöttin überreicht. Die Göttin lehrte ihn, dasselbe als eine Waffe zu gebrauchen, um Uebel zu bekämpfen. "Yamato-takeruno-mikoto" bediente sich des Schwertes, um den Rebellen Kumaso zu besiegen, und seitdem wird es im Schrein von Atsuta aufbewahrt, der dem Geiste des tapferen Prinzen geweiht ist.

Shinto liebt Frieden und Eintracht.

Der Shinto liebt und schätzt den Frieden. Sein Ideal ist, dass das Volk in den Einzelnen so erhoben werde, dass es jenen Zustand der Eintracht und Ruhe erreiche, wie er in den Angelegenheiten der Götterwelt herrscht. Er lehrt dementsprechend die Wichtigkeit einer friedlichen Gesinnung nicht nur im Umgang mit den Mitmenschen sondern auch mit anderen Geschöpfen und Dingen.

¹⁾ Von Katsuhiko Kakehi, Professor an der kaiserlichen Universität Tokyo. Uebersetzt nach der Osaka Mainichi 17.-20. Sept. 1930.

Das Ideal des Friedens drückt sich auch aus in den Fundamentalprinzipien der japanischen Nationalität. Die Japaner halten es für ihre Pflicht, Frieden und Eintracht unter den Nationen der Welt zu fördern. Nihon, auch "Hinomotonokuni" ausgesprochen, bedeutet das Land, welches von "Nigimitama," dem liebenden Geiste der Sonnengöttin, beherrscht wird. Das ist schon ausgedrückt in unserer Nationalflagge, die das Symbol von Frieden und Reinigkeit ist.

Der Shinto widersetzt sich jeder Feindseligkeit. Feindseligkeit hat keinen Platz in der Welt, in welcher die Götter durch Nigimitama herrschen. Einseitige Missverständnisse und schlechte Anordnungen können zu grosser Harmonie assimiliert werden, und dann herrscht Frieden überall. Deshalb verurtheilt Shinto streng jede unhöfliche und anmassende Handlungsweise anderen Völkern und Nationen gegenüber. Verächtlich auf andere Völker herabzusehen heisst den Weg der Götter verlassen. Auch in den fremden Völkern und Rassen wohnen Götter, und wollte man mit diesen anders als mit äusserster Höflichkeit und Rücksicht verkehren, so hiesse das die Götter beleidigen. In der langen Ueberlieferung des Landes gibt es keinen einzigen Fall, dass die Götter Feindseligkeiten gegen andere Völker gutgeheissen hätten; es gibt auch nicht einen einzigen Satz in den Lehren des Shinto, der als eine Ausschliessung oder unterschiedliche Behandlung anderer Völker ausgelegt werden könnte. Shinto schliesst alle ein, ist unparteiisch und gerecht. Allgemeine Brüderlichkeit ist sein wesentliches Credo.

Shinto macht nicht Halt beim Frieden in der materiellen Welt, er strebt auch nach Frieden in der geistigen Welt. Er hat deshalb auch absolut keine Spur von Erinnerung, dass er jemals in eine Fehde mit einer anderen Religion getreten sei, oder ihre Lehren verachtet und kritisiert hätte. Er ist grossherzig und vornehm in seiner Handlungsweise anderen Kulturen gegenüber und strebt darnach, einträchtige Beziehungen mit ihnen zu unterhalten. Indem er so handelt, glaubt er dem Geiste der "Nigimitama" zu folgen.

Im Laufe der nationalen Geschichte haben verschiedene Religionen den Weg zum Herzen des Volkes gefunden.

Als der Konfuzianismus eintrat, hat Shinto ihn willkommen geheissen, ihn im Lande Wurzel fassen und wachsen lassen mit dem Erfolge, dass er hier eine Volksthümlichkeit erlangte, wie er sie nicht einmal in China besass.

Als der Buddhismus von Indien über China und Korea kam, hat Shinto ihn wiederum willkommen geheissen und ihm geholfen, seine Lehren im Volk zu verbreiten. Er liess auch dem Christenthum, als es zuerst durch die Jesuiten im Lande eingeführt wurde, dieselbe freundliche Handlungsweise angedeihen. Gegen alle diese Religionen, die nun eine zahlreiche Gefolgschaft im Lande haben, unterhält der Shinto freundschaftliche Gefühle, vertrauend, dass das Zusammenleben mit

diesen nicht im geringsten seiner eigenen geistigen Mission widerstreite.

Shinto ist demnach äusserst tolerant gegenüber anderen Religionen, und nicht nur tolerant sondern sogar freundlich und hilfsbereit. Er kann so weitherzig sein, weil er in seinen Begriffen mehr fundamental ist als jede andere bekannte Religion. Da er alle Widersprüche, die in anderen Religionen sein mögen, absorbieren und in Harmonie bringen kann, macht es ihm keine Unannehmlichkeiten, wenn andere Religionen an seiner Seite blühen. Das Allumfassende und die Assimilationskraft gehören zu den bemerkenswerthesten Eigenschaften des Shinto.

Wie wir bereits dargelegt haben, ist Shinto ein Glaubenssystem, das fast spontan im Laufe des langen Zusammenlebens der Rasse entstanden ist; es hat deshalb weder Gründer noch Dogmen. Andererseits sind getrennt von ihm verschiedene unabhängige Sekten mit entsprechenden Gründern und Dogmen ins Dasein getreten. Diese Sekten verdanken ihren Ursprung frommen Shintogläubigen, die wichtigen Elementen des Glaubens ihre eigenthümliche Interpretation gegeben haben und eigene Schulen gegründet haben. Diese Sekten haben ihre ausschliesslichen Gläubigen und verehren die Götter in ihren eigenen Tempeln.

Original - Shinto.

Da diese getrennten Sekten für gewöhnlich als Shinto bezeichnet werden, ist man geneigt, sie mit dem ursprünglichen Shinto zu verwechseln. Der letztere ist ein Glaubenssystem, in seiner Ausdehnung so weit wie das Leben der Nation, nicht gebunden durch enge Dogmen sektiererischer Vorurtheile. Die getrennten Sekten sind nothwendigerweise eng in ihren Lehren, haben vorgeschriebene Bekenntnisse und schliessen sich gegenseitig aus. Es ist deshalb, was Würde und Autorität betrifft, zwischen beiden ein grosser Unterschied, aber hier ist wiederum der Original-Shinto tolerant und steht in harmonischer Beziehung zu ihnen, soweit sie nicht Götter und Land entehren.

Die überragende (unchallenged) Autorität des Shinto ist auch garantiert durch die Verfassung, die in einem gewissen Sinne eine Darlegung des Nationalbegriffes des Shinto ist. Diese Thatsache verleiht der Konstitution mehr als alles andere Würde und Unverletzlichkeit. Die japanische Verfassung leitet ihr Ansehen nicht von den Kräften physischen Zwanges her, wie es bei denen anderer Nationen oft der Fall ist.

Sie leitet ihre Autorität ab von den freiwilligen Bemühungen des Volkes, den Weg der Götter aufrecht zu erhalten und zum Wege des Volkes zu machen. Und als der höchste Herrscher des Landes und seines Volkes steht der Tenno da, der göttlich und unverletzlich ist—das Objekt der nationalen Anbetung (adoration) und Ehrfurcht. Der Tenno ist die Centralfigur des Shinto, wie er der höchste Herrscher des Landes ist.

Es ist die Pflicht oder das Privileg des Tenno, der Nation in der Vollziehung des religiösen Rituals voranzugehen. Ein Ritual wird im Shinto betrachtet als eine Gelegenheit für Götter und Menschen,

ihnen und Nachkommen, Menschen und Menschen, in innige Verbindung miteinander zu treten. Die Verrichtung muss geschehen entsprechend den Prinzipien der Reinheit und Einfachheit. Der Zweck ist die grössere Glorie der Götter zu wünschen, uns zu befähigen, dass wir uns einsetzen, unser Bestes zu thun, um unser Leben nach ihren Lehren einzurichten—er ist im Grunde genommen der, die „Nigimitama“ zu befriedigen.

Das höchste Ritual.

Der Tenno vollzieht das höchste Ritual zu Ehren der kaiserlichen Ahnen und Götter. Das Volk wohnt dem Tenno bei der Feier bei, indem es vor den häuslichen Schreinen Gebete darbringt und an den lokalen Shintoschreinen Feste feiert. Zugleich ist der Tenno als Personifikation der Götter bei diesen zeremoniellen Gelegenheiten Gegenstand der Anbetung (worship). Es ist wohl zu bedenken, dass er in Person alles repräsentiert, was die Nation gewesen, ist und sein wird. Er ist es, in dem „Amaterasu-o-mikami“ wohnt.

P. HUGOLIN NOLL, O. F. M.
Sapporo, Japan.

Aus Central-Verein und Central-Stelle.

Nichts so köstlich in der Welt,
Als wenn eins das andere hält!
Grillparzer, „Der Traum ein Leben,” 2. Akt.

Das Laienapostolat.

Manche unserer älteren Leser dürften sich der Aufsätze und Schriften des schweizer Volksschriftstellers Dekan F. X. Wetzel erinnern, die vor dreissig, vierzig Jahren auch in unserem Lande verbreitet wurden. Nur die Wenigsten werden sich jedoch daran erinnern, dass dieser weitblickende, edle Vorkämpfer der katholischen Bewegung bereits zu seiner Zeit die Bedeutung des Laienapostolats für die Gegenwart erkannt, ja versucht hatte, ihm durch eine eigene Schrift die Wege zu bahnen. Ganz im Einklang mit dem Programm Pius XI. schrieb Dekan Wetzel vor nahezu vierzig Jahren:

„Gerade in unseren Tagen sind die Laienapostel noch notwendiger denn je, und zwar vornehmlich aus 3 Gründen:

„Erstens findet in unsern Rathsälen, und Parlamenten kaum eine Sitzung oder Versammlung statt, in welcher nicht Fragen der Religion zur Sprache kommen. Da ist es nöthig, dass wackere katholische Laien die Wahrheiten und Rechte der katholischen Kirche vertheidigen, dass sie, wie Windthorst einmal so schön gesagt: 'den Katechismus aufsagen, den die Gegner nicht kennen'!

„Zweitens herrscht vielerorts ein grosser Priester-mangel. Wie viele gehen verloren, weil es an Seelsorgern fehlt! Welch ein weites Feld bleibt da dem katholischen Laien, an Stelle der Priester zu retten, was zu retten ist.

„Dazu kommt, dass durch kirchenfeindliche Zeitschriften und Zeitungen, durch frivole Romane und

absichtliche Geschichtsfälschung, durch Hetzereien das Ansehen des Papstes in den Augen des katholischen Volkes vielfach untergraben wird. Dies geschieht nicht bloss in den Städten, sondern bald überall, in allen Gemeinden. Ist aber das priesterliche Ansehen geschwächt, so schwindet das Vertrauen des Volkes, es bleibt der Kirche fern, der Priester hat keinen oder wenigstens keinen so grossen Einfluss mehr auf die Gemeinde. Wer soll da ergänzend in die Lücken treten? Das sind die katholischen Laien; sie sollen Apostel sein und das irregeleitete Volk den von Gott gesandten Hirten allmählich wieder zuführen. 'Wo die Stimme des Pfarrers nicht mehr gehört wird, da muss der Laie den Aposteln des Unglaubens entgegentreten', hat ein wackerer Advokat, Dr. Lieber, auf der letzten (1894) deutschen Katholikenversammlung in Köln ausgerufen.

„Täuschen wir uns nicht, die Zeiten sind ernst. Der volle Hass und die ganze Bosheit des Unglaubens kommen gegenwärtig zum Ausbruche. Diesem Unglauben müssen wir entgegentreten und ihn bekämpfen. Ich weiss kaum ein Beispiel in der Geschichte, wo es dem Laien so zur Aufgabe gemacht war, für die katholische Wahrheit einzutreten, wie jetzt. Die Laien sind an und für sich nicht berufen, so Grosses zu wirken. Wenn aber Gott sie dafür ruft, dann müssen sie diese Mission nach Möglichkeit zu erfüllen suchen. Möchten doch alle Laien diese ihre grosse und erhabene Aufgabe in ihrer ganzen Schönheit und Bedeutung erfassen, Apostel der That, des Beispieles, des Gebetes werden! Welch unermesslicher Segen müsste sich über die ganze Welt verbreiten, wenn dieses dreifache Apostolat von allen katholischen Laien ausgeübt würde! Zur Zeit der höchsten Gefahr ist jeder Bürger Soldat, sagen wir Apostel! Zahllos und überaus gross sind die Gefahren der Gegenwart. Darum brauchen wir Apostel—Laienapostel. Darum muss sich die Kirche nach neuer Hilfe umsehen, sie wird ihr durch die Laienapostel.”

So Dekan Wetzel schon 1896.

Pfarrer J. Fr. Bucher (Zuzwil, St. Gallen), der diese trefflichen Anleitungen der Vergessenheit entrissen hat, und zwar in der „Schweizerischen Kirchenzeitung“, bemerkt dazu:

„Heute ist die Stunde gekommen, wo sich die Kirche um die neue Hilfe umschaute. Pius XI. ruft zum Laienapostolat, Pius XI. inaugurirt die Katholische Aktion, Pius XI. ruft die Laien zur Theilnahme am hierarchischen Apostolate der Kirche, Pius XI. schenkt uns die Laien als Bundesgenossen im Kampfe für Christus und seine Kirche. Zeigen wir Priester uns der grossen Stunde würdig! Heute ruft Gott die Laien zum Apostolate durch den Mund Pius XI. Gehen wir Laienapostel suchen, erwecken, gewinnen, organisieren —, machen wir sie freudig zu Mitarbeitern am Apostolate der Priester der Kirche! So lebe, so erstarke die Katholische Aktion als ein gewaltiges Bollwerk christlicher Ueberzeugung, christlichen Muthes, christlicher That mitten in einer Welt des Umsturzes, des Unglaubens

und der Unsittlichkeit. In der Katholischen Aktion erhält der Herr Arbeiter in seinen Weinberg. Die Ernte wird gross sein!"

The "Wanderer"

Wie seltsam diese Ueberschrift anmuthet! Es handelt sich keineswegs um einen Druckfehler, indem zum deutschen "Wanderer" sich nun ein Weggefährte englischer Zunge gefunden hat. Nicht Ehrgeiz, nicht Vergrößerungssucht, oder andere Erwägungen ähnlicher, mehr oder weniger persönlicher oder rein geschäftlicher Natur haben den Schritt veranlasst, sondern Pflichtgefühl gegenüber dem Leserkreis des deutschen "Wanderers" und jenem Theile der katholischen Bevölkerung des Westens, dem genanntes Blatt seit über sechzig Jahren ein so getreuer Genosse auf der Reise durchs Leben war.

Die wir deutschen Blutes sind, besitzen eine Eigenart, der von Nichtdeutschen redigierte katholische Blätter gar nicht, oder nur schwer gerecht zu werden vermögen. Wir sind einmal sachlicher, wollen den Dingen auf den Grund gehen, und sie mit dem nöthigen Ernste behandelt sehen. Wir sind zudem konservativ und jenem Liberalismus abhold, der einst im "Amerikanismus" seinen gefährlichsten Ausdruck fand. Daher vermissen wir an den meisten in englischer Sprache erscheinenden katholischen Blättern, was unsrer Wesens- und Denkart entspricht. Zudem wissen deren Schriftleiter nichts von unsren besonderen Traditionen religiöser, geistiger oder kultureller Art, und vermögen ihnen daher beim besten Willen nicht Rechnung zu tragen. Der von deutschen Eltern abstammende Leser einer landläufigen kathol. Zeitung vollzieht, ohne es zu wollen, den Bruch mit einer Vergangenheit, die ihm heilig sein sollte und ihm noch viel zu künden hat. Er entsagt den grossen Erinnerungen, dem Erbe aus der Väter Zeiten, und ist um so viel ein ärmerer, ein schwächerer, weil wurzelockerer Mensch. Darunter leidet Glaube und Sitte, die beide tief verankert sind in der Eigenart der deutschen Volksseele, wie sie im Laufe von mehr als tausend Jahren sich entwickelte unter dem Einflusse christlicher Lehre und katholischer Führung.

Da gilt es nun Brücken zu schlagen, und dazu muss eine in der Landessprache geschriebene, unsrer Wesenart und unsrer historischen Vergangenheit Rechnung tragende Presse ihren Theil beitragen, vor allem für weitere Kreise bestimmte Wochenblätter. Deshalb begrüßen wir den neuen "Wanderer", der sich nun dem "Echo", Buffalo, dem "Josephinum Weekly", Columbus, und dem "Southern Messenger", San Antonio, zugesellte, mit dem ausgesprochenen Wunsche, er möge die ehrenvollen Traditionen der deutsch-amerikanischen Katholiken unverzagt vertreten und mit demselben Muthe der Ueberzeugung, der den deutschsprachigen "Wanderer" stets auszeichnete. Daraus wird auch dem C. V. Segen entstehen, dessen Ziel es ja ist, zu befördern, was der Eingliederung der deutschen Katholiken in das Volksganze und der Entwicklung der Kirche in unserem Lande zu dienen vermag. Und das geschieht am besten, nicht durch Aufgeben unseres kulturellen Erbes oder religiöser Eigenart, insofern sie Lehre, Glaube und

Sitte zu stützen und zu befördern geeignet ist, sondern durch deren Schutz und Pflege. Und dazu muss und kann uns die Presse helfen.

Staatsverband Californien beklagt Hinscheiden seines Kommissarius.

So enggeknüpft sind die Beziehungen zwischen den die beiden deutschen Gemeinden San Franciscos pastorierenden Franziskanern und dem California Staatsverband, dass auf dem Todtenzettel des Ende Dezember verstorbenen Hochw. Fr. Apollinaris Johmann verzeichnet steht: "Pfarrer der St. Antonius Gemeinde, Kommissarius des D. R. K. Staatsverbandes." Während es uns nicht zusteht, die pfarramtliche Thätigkeit des Verstorbenen zu beurtheilen, scheuen wir nicht zurück vor der Erklärung: "Er förderte und mehrte den Staatsverband."

Fr. Apollinaris war geboren am 20. September, 1872, in Louisville, Ky.; er trat am 29. Juli, 1891, in den Franziskanerorden ein und wurde am 2. Juli, 1898, zum Priester geweiht. Ehe er mit der Verwaltung der Antonius Gemeinde betraut worden, war er zu zwei verschiedenen malen Pfarrer der Bonifatius Pfarrei, der Muttergemeinde der deutschen Katholiken in San Francisco. 1929 wohnte er als Vertreter des Staatsverbandes der Generalversammlung des C. V. in Salem, Oregon, bei.—Erzbischof Hanna betheiligte sich an dem am 29. Dezember v. J. abgehaltenen feierlichen Todtenamt und hielt eine den Umständen angepasste Anrede an das aussergewöhnlich grosse Trauergefolge.

Fleissige Verbände.

Keine Vereinsversammlung, und vor allem keine Distriktsverbands-Versammlung ohne Belehrung! Und diese Zeit und Umständen angepasst. Das sollte Grundsatz aller dem C. V. angeschlossenen Vereinigungen sein.

Die darauf gerichtete Thätigkeit des Stadtverbands St. Paul darf in dieser Hinsicht als vorbildlich gelten, indem er seit Jahren bereits die geltend gemachte Forderung beobachtet. In der Januar-Versammlung sprach Hr. Seminarprofessor Wm. Busch über "Entstehung und Geschichte des Kirchenstaates," mit besonderer Berücksichtigung der Gründung des neuen Vatikanischen Staates. Ein Ereignis von höchster historischer Bedeutung, dessen Tragweite selbst wir Katholiken uns nicht völlig bewusst sind.—Als Winterarbeit gilt diesem Verband das Vorlesen der Beschlüsse der jeweiligen Generalversammlung des C. V. Diese werden zudem sattsam erläutert.

Nur auf dem vom St. Pauler Verband eingeschlagenen Wege vermögen unsere Vereine sich zu klug die Dinge anpackenden, die Verhältnisse und ihre Umgebung beeinflussenden Gliedern der Kathol. Aktion zu entwickeln. "Den hellen Köpfen und den thätigen Geistern gehört die Zukunft", erklärt ein deutscher Jesuit. Die Siebenschläfer hingegen werden ihre blaues—nein, ihr aschgraues oder rothes Wunder erleben!

* * *

Trotz der Ungunst der wirthschaftlichen Lage im Staate Arkansas, die nun dem ganzen Lande bekannt geworden ist, fand zu Atkins im Spätherbst eine gutbesuchte Distriktsversammlung statt. Die sich betheiligenden Frauen und Männer waren vom besten Geiste beseelt, wie das aus den von der Versammlung gefassten Beschlüssen hervorgeht:

Jeder Verein solle ein Komitee ernennen, das gemeinschaftlich mit dem Präsidenten das Programm für jede kommende Versammlung vorzubereiten verpflichtet sein soll. — Es solle ein aus Mitgliedern des Vereins zu Atkins bestehendes Komitee gebildet werden, das sich bemühen soll, die Mitglieder der Gemeinden zu Dardanelle und Russellville zu bewegen, der nächsten Versammlung des Distriktsverbandes beizuwohnen. — Des weiteren solle ein Komitee, bestehend aus Mitgliedern des Vereins zu Morrilton, beauftragt werden, die Glaubensgenossen zu Centeridge einzuladen, sich am Distriktsverband zu betheiligen. — Einem dritten Komitee wurde der Auftrag zuteil, die Angehörigen der lithauischen Ansiedlung und der Gemeinde Bigelow zu veranlassen, mitzumachen.

Ueber die Einrichtung der Credit Union und deren Bedeutung für den kleinen Mann als Spar- und Credit-Anstalt sprach bei dieser Gelegenheit Herr hochw. Pfr. Schwab von Morrilton. Leider besitzt Arkansas bisher noch kein eigenes, die Credit Union legitimierendes Gesetz. Dieser Umstand versperrte der Gründung solcher Genossenschaften dort bisher den Weg.

* * *

Eine beachtenswerthe Einrichtung ist die von Zeit zu Zeit abgehaltene gemeinsame Versammlung des New York Stadtzweigs des C. V. und des Frauenbundes. Man sollte sich, woimmer in einer Stadt oder Gegend Lokalzweige des C. V. und des Frauenbundes bestehen, die Frage stellen, ob es wünschenswerth und im Interesse der Kathol. Aktion anzustreben sei, derartige gemeinsame Veranstaltungen abzuhalten.

Ueberhaupt verdient das Zusammenarbeiten der beiden genannten Vereinigungen der Stadt New York hervorgehoben zu werden. An jeder Versammlung des Frauenbundes theilte sich der Vertreter des Lokalzweigs des C. V. Die Berichte über die im Elisabeth-Haus abgehaltenen Versammlungen beweisen, dass die Anwesenheit des Hrn. Wm. J. Kapp, als Vertreter des Männerverbandes, der Sache des Frauenbundes durchaus förderlich ist.

* * *

Ein bei Gelegenheit der im Jahre 1929 abgehaltenen Generalversammlung des New Yorker C. V. aufgenommener Film wurde bisher in zehn Vereinen der Metropole am Hudson und in zwei Vereinen des oberen Theils des Staats vorgeführt. Ausserdem lagen anfangs Januar noch mehrere Gesuche von Vereinen, ihnen den Film zu borgen, vor.

Ogbleich er unentgeltlich zu Verfügung gestellt wird, glauben die Beamten des Verbandes die Herstellungskosten des Films haben sich gut bezahlt gemacht.

Diamantenes Jubiläum.

Die unsrem Volksstamm nachgesagte Zähigkeit wie die Ausdauer in der Ausführung einmal begonnener Vorhaben, erklärt die Möglichkeit eines Festes, wie jenes, das der St. Alphonsus Verein zu Philadelphia am 18. und 19. Januar zu veranstalten vermochte. Vor fünfundsiebzig Jahren gegründet, beging er sein diamantenes Jubiläum mit zwei kirchlichen und einer weltlichen Feier.

Das feierl. Hochamt am Sonntag, den 18. v. M., hielt Rev. H. Steinhagen, dem die hochw. Herren H. Koenes und J. Unterkoeffer assistierten. Die Festpredigt hielt der Pfarrer der St. Alphonsus Gemeinde, Hochw. F. Hertkorn. Am folgenden Tage waren die Mitglieder des Vereins abermals in der Kirche versammelt zur Betheiligung an dem feierl.

Todtenamt für die im Laufe der Jahre verstorbenen Brüder. — Montagabend folgte die bürgerliche Feier, ein Festessen mit über 350 Theilnehmern, darunter eine grössere Anzahl geistl. Herren, deren mehrere auf Wunsch des Toastmeisters Ansprachen hielten. Von nah und fern, von Priestern und Laien, so von dem Präsidenten des C. V., waren Glückwunschtelegramme und Schreiben eingetroffen.

Die gegenwärtigen Beamten des Vereins sind: Jacob A. Kistner, Präsident; Alfred Hilbert, Vizepräsident; J. Chas. Bahr, Sekretär; August Sangmeister, Schatzmeister; Anton Osada, George A. Volz und Harry J. Kapp, Trustees.

Möge es dem St. Alphonsus Verein vergönnt sein, nach wiederum fünfundzwanzig Jahren seine Centenarfeier zu begehen!

Msgr. A. J. Thiele's Jubiläum.

Jahrzehnte lang einer der geistlichen Führer der deutschen Katholiken unsres Landes — der sich verdient gemacht auf fast allen Gebieten der Seelsorge wie der Kathol. Aktion — erreichte Msgr. Aloysius Thiele, Chicago, am verflossenen 17. Dezember den sechzigsten Jahrestag seit Empfang der hl. Priesterweihe. Der Staatssekretär des Hl. Vaters, Kardinal Pacelli, übermittelte dem jubilar die Segenswünsche des Papstes.

Msgr. Thiele war einer der Hauptbeförderer nicht nur der Kathol. Union von Illinois, als diese Vereinigung im Kampf stand gegen das Bennett-Gesetz, sondern auch des eine Zeit lang blühenden Jünglingsbundes der V. St.

Unsere Bibliothek nicht vergessen!

Die Befürchtung, mehrere aus dem 18. und Beginn des 19. Jahrhunderts stammende Bücher in seinem Besitz möchten doch nach und nach verloren gehen, bestimmte Hrn. F. X. Roederer, Pennsylvania, dazu, sie der Bibliothek der C. St. zuzuwenden.

Der grosse Goerres erklärte einmal, Bücher sollten möglichst zusammengebracht, Gemälde aber vertheilt werden. Indem die C. St. nun sichergestellt ist und die für ihren Unterhalt bestimmten Fonds für ihr Fortbestehen Gewähr leisten, sollten Mitglieder und Freunde unseres Verbandes ihr noch in ausgedehnter Masse als bisher, Bücher, Schriften, einzelne werthvolle Briefe und Briefsammlungen, Flugblätter, und was derlei noch mehr ist, anvertrauen.

Besonders ist es uns darum zu thun, ganze Jahrgänge deutschamerikanischer katholischer Zeitungen und Zeitschriften zu erlangen, die sicher dem Untergang geweiht sind, wenn man es vernachlässigt, sie einer Bibliothek zu übergeben. Doch auch einzelne Nummern älterer katholischer Zeitschriften und Zeitungen sind uns willkommen. Auch diese werden sorgfältig aufbewahrt und der historischen Forschung zugänglich gemacht.

Des weiteren sammeln wir alte Lithographien und andere Bilder katholischer Deutschamerikaner, dann noch solche von Kirchen, Schulen, Hospitälern, Klöstern, usw.

Derlei findet sich noch in vielen Familien vor, wohingegen bereits manches, das für unsere Bibliothek von Werth gewesen wäre, verschleudert oder vernichtet wurde.

Aus unserer Missionspost.

Die Ueberwindung der tief im Herzen der Heiden eingewurzelten abergläubischen Gesinnung, ihrer bösen Neigungen und Laster ist nicht die einzige Aufgabe, die den Missionaren zu schaffen macht. Auch das Klima ist ein vielfach nicht zu verachtender Gegner, der nicht nur an der Gesundheit des europäischen oder amerikanischen Glaubensboten zehrt, sondern in manchen Fällen auch dazu beiträgt, deren und der armen Eingeborenen wirthschaftliche Lage zu verschlimmern.

In Theilen Süd-Afrikas macht das Gespenst der Dürre den Missionaren bereits seit mehreren Jahren zu schaffen. Immer wieder betonen die Nachrichten von dort, welch schwere Sorgen der langvermisste Regen mit sich bringt. Aus dem Distrikt Keetmanshoop in Südwest-Afrika schrieb Schw. M. Aloysia unlängst an die C. St., die Mission werde gezwungen sein, einen tiefen Brunnen zu bohren, weil die bisherige Wasserzufuhr nun vollends versagt habe. Ihr letzter Brief meldet nun, der neue Brunnen sei bereits 70 Fuss tief gebohrt, doch wisse man noch nicht, wie bald man auf Wasser stossen werde. Der Garten sei völlig vertrocknet, alles Wasser, das auf der Mission gebraucht werde, müsse man in der Nachbarschaft kaufen.

„Sie können sich denken,“ heisst es in dem Schreiben, „wie sparsam wir daher damit umgehen. Man muss sich schon mehrmals im gleichen Wasser gewaschen haben, ehe man sich den Luxus erlauben darf, wieder reines Wasser zu verwenden. Wir hoffen daher sehnüchlich wenigstens in einer Tiefe von 150 Fuss auf Wasser zu stossen. Doch das zu durchbohrende Gestein ist sehr hart und so kostet jeder Fuss vier Dollars. Am Ende wird dann die Windpumpe noch obendrein \$625 kosten!“

„Versetzen Sie sich bitte in unsre Lage. Täglich erwarten 100 Kinder und alte Leute von der Mission Nahrung zu erhalten. Allein für Lebensmittel schulden wir zur Zeit \$750. Dazu kommen nun die durch den neuen Brunnen verursachten Unkosten. Wie uns zu Muthe ist, werden Sie sich leicht vorstellen können.“

Die Missionsthätigkeit der C. St. erstreckt sich nicht nur auf Afrika, Asien und andere noch grossentheils von Heiden bewohnte Länderstrecken, sondern manche Gabe wandert auch nach Central- und Süd-Amerika, und sogar nach Europa. Denn wie könnte man sich der Erkenntnis verschliessen, dass auch jene wahre Missionare sind, die so wie z.B. die deutschen Benediktinerinnen in Bulgarien wirken?

In ihrem Weihnachtsschreiben an die C. St. erzählt die ehrw. Priorin, M. Juliana Peetz O. S. B.:

„Von den drückenden Nahrungssorgen sind wir dieses Jahr gottlob befreit, da die Ernte gut war. Was aber alle anderen Ausgaben anbetrifft, sind wir halt nach wie vor auf Almosen angewiesen.“

„Gerade für das kommende Jahr steht uns schon wieder eine grosse Sorge bevor. Wir sind nämlich genöthigt ein kleines Ambulatorium zu bauen, in dem die vielen Kranken, die täglich an unserer Pforte Hilfe suchen, behandelt werden können. Neben der deutschen Schule und der Führung des Waisenhauses bildet die caritative Krankenpflege einen wesentlichen Bestandtheil unserer hiesigen Missionsarbeit. Wir geniessen, was Pflege und Behandlung der Kranken betrifft, nicht allein das volle Vertrauen der Ortsbevölkerung, sondern es kommen auch Kranke aus weitentlegenen Dörfern hierher. Die Leute sind sehr arm und

können deshalb auch in schweren Krankheitsfällen keinen Arzt aus der Stadt rufen lassen. So suchen die Patienten aller hier vertretenen Nationen, Deutsche, Bulgaren, Türken und Tataren, bei den verschiedensten Körperleiden Hilfe bei den Schwestern.“

„Wir freuen uns immer über diesen Zweig unserer Thätigkeit, denn gerade auf diesem Gebiete können wir wirkliche Missionsarbeit leisten, indem wir manchem sterbenden Türkenkindchen die Gnade der hl. Taufe vermitteln können. Was uns aber bei Ausübung der Krankenpflege schon immer Sorge bereitete, war der Umstand, dass uns kein geeigneter Raum zur Verfügung steht. Die Kranken wurden bisher stets in einem Gange des Klosters behandelt, ganz gleich, ob sie mit ekelhaft eiternden Wunden oder mit ansteckenden Krankheiten behaftet waren. Selbstverständlich ist dieser Umstand nicht bloss sehr hinderlich für die klösterliche Ordnung, sondern auch sehr unhygienisch. Und da in den letzten Jahren die Zahl der Kranken stetig zunahm—der Gang ist jetzt öfters vom Morgen bis zum Abend besetzt—so können wir den Bau eines zweckentsprechenden Raumes für die Behandlung der Kranken nicht mehr weiter hinausschieben.“

Selbstverständlich werden wir das Anliegen dieser trefflichen deutschen Schwestern nicht vergessen, liegt doch die Nothwendigkeit des Baus einer kleinen 'Dispensary' klar auf der Hand.

Miszellen

Ein von seinen geistlichen Mitbrüdern hochgeschätzter Priester schrieb uns um die Jahreswende:

„Heute morgen habe ich Ihrer und Ihrer Mitarbeiter am Altare besonders gedacht. Muthig voran! Sie dienen mehr als sich erlauben lässt wirksam der Volkswohlfahrt, der Wahrheit und Gerechtigkeit. Da kann Gottes Segen nicht fehlen.“

Nach dem der am 8. Januar abgehaltenen diesjährigen Generalversammlung des St. Peters Vereins Junger Männer zu Philadelphia unterbreiteten Berichte, beläuft sich dessen Vermögen auf \$45,000. Sicherlich ein Beweis treuer Verwaltung des anvertrauten Pfundes.

Bewilligt wurden bei dieser Gelegenheit dem auf der Insel St. Thomas thätigen Missionar, P. Joseph A. Krimm, C. SS. R., fünfzig Dollar für das Missionswerk.

Neben mehreren Geldgaben, schickte die C. St. den ehrw. Karmeliterinnen zu Corpus Christi, Texas, im Laufe des verflossenen Jahres eine kleine Anzahl Ballen Kleider. Am 31. Dezember v. J. schrieb uns die ehrw. Mutter Maria Carmel D. C. J. von dort:

„Am Schlusse des Jahres möchte ich Ihnen doch von ganzem Herzen danken für Ihre grosse Güte und Wohlwollen uns gegenüber.“

„Durch Ihre Hilfe haben wir vielen mexikanischen Familien aus bitterer Noth geholfen, und nur der lb. Gott weiss, wie sehr wir Ihnen zum Danke verpflichtet sind.“

Ein neuer Beweis der Rührigkeit des St. Clemens Vereins zu Chicago—im Mai 1928 von Russländern gegründet—ist der von ihm für seine Mitglieder bestimmte Wandkalender. Er kündigt nicht nur Tag und Datum jeder Monatsversammlung des gegenwärtigen Jahres an, sondern knüpft daran auch jedesmal praktische, auf das Vereinsleben sich beziehende Bemerkungen.

So z. B. wird für den 20. Mai die Feier des dritten Gründungsfestes angesagt; ausserdem erinnert der Ka-